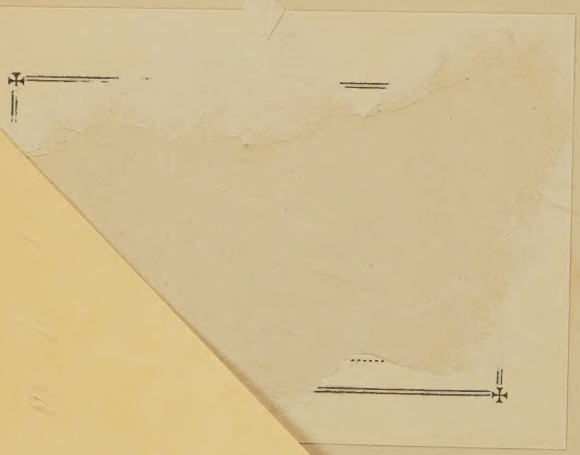
E
79
W5
P9
1866
GTU
Storage



NE5A
BM
1866
16526

Library of the
Church Divinity School
of the Pacific

Date Due			
MAR 3 '54			
DEC	2 2007		

Protestant Episcopal
Board of Missions.

PROCEEDINGS

OF

THE BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

IN THE UNITED STATES OF AMERICA,

AT THEIR

THIRTY-FIRST ANNUAL MEETING.

HELD IN NEW YORK, OCTOBER 3d 1866.

GRADUATE THEOLOGICAL UNION LIBRARY
1962
CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

New York:
SANFORD, HARROUN & CO., 644 & 646 BROADWAY.

1866.

E
79
.W5
P9
1866

of

16526 Class
Dono. Nathaniel S. Thom.
1940

NE5A
BM
1866

"THE CONDITIONS ESSENTIAL TO MISSIONARY SUCCESS."

A SERMON

PREACHED BY

THE RIGHT REV. HENRY C. LAY, D.D.,

MISSIONARY BISHOP OF ARKANSAS,

BEFORE THE

BOARD OF MISSIONS,

IN THE

CHURCH OF THE ASCENSION, NEW-YORK, OCTOBER 3, 1866.

SERMON.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."—TITUS i: 5.

As we look upon the great missionary work given us to do, and study how to compass it, we are tempted to regret that we have not some detailed account of the methods used by the blessed Apostles and those who came after them; and yet partial ignorance may be best for us. The methods used by them might not be adapted to the conditions of modern society, and too much of precedent might serve but to trammel us. The Comforter who giveth wisdom hath not forgotten us, and the Church, in humble reliance upon His guidance, and in the exercise of a sound discretion, must vary her methods with the varying circumstances in which she is placed.

But the principles of ecclesiastical administration do not change, and in the acts and writings of the Apostles we find many a clear direction and valuable suggestion as to the great principles to which we should adhere in our efforts to evangelize the world.

16526

Our text, taken in its connections, seems to suggest several such principles; and in discoursing from it, Fathers and Brethren, I would submit to you, with the humility that is fitting in the presence of so august a body, some reflections upon *the conditions essential to the success of our missionary undertakings.*

As the first of these conditions, I may mention—

I. EFFECTIVE EPISCOPAL SUPERVISION.

Concerning Crete, we know that it was a large and populous island; a classic ground associated with the names of Minos and Europa; boasting of the labyrinth of Dædalus and of Mount Ida, the nursery of Jove. It could not be called favorable missionary ground, for St. Paul, after personal acquaintance, affirms the justice of the character commonly imputed to the inhabitants. They were, as a people, untrustworthy; "always liars," ferocious in temper, of a brutish and sensual disposition: a people who could not appreciate gentle handling, but needed stern rule and sharp rebuke. Jews were to be found here as elsewhere, and some of them were among the converts of the day of Pentecost.

It would seem that St. Paul had undertaken in person the task of founding the Church in this stronghold of superstition and sensuality, but was not permitted to complete it. It was doubtless with much anxiety and prayer that he sought to make provision for its spiritual wants. His conclusion is summed up in the text, "For this cause left I thee in Crete." He could devise no better plan than to entrust his unfinished work to the hands of a faithful Bishop whom he had trained for usefulness. And it is observable throughout the epistle, how he throws upon Titus the burden of responsibility, and how he lays stress and emphasis upon those things which, as Bishop of Crete, Titus had most need to guard.

The experience of late years has been conducting us steadily to the conviction that the work of the Church must be carried on under the guidance of responsible officers, clothed with adequate powers. Men have recognized the truth that there is vast power in the presence of one whose duties encourage comprehensiveness and forecast; whose office makes him an organ of communication with the Church at large; and whose relations to clergy and people are such as to render him a useful guide and counsellor.

But to render the Episcopate effective, we need something more than a mere titular Episcopate. We must have not the name merely, but the thing itself in its truth and reality. Thus—

1. *The work assigned should be such as one man can compass.*

In a missionary field, where so much depends on personal acquaintance and influence, nothing can be more unreasonable than to map out a work so vast that the mind wearies in the effort to grapple with it, to multiply the objects of attention so that none can be studied thoroughly, to require the time and energy to be expended in mere transit from point to point, which would be most effective if concentrated within reasonable limits.

Times there are when attention is awakened and hearts are softened; when those indifferent before are ready to hear the things appointed of God; when congregations can be assembled every day, and a visit to a private dwelling is the occasion for friends and neighbors to assemble, all anxious to learn the way of life as taught in our Holy Church. And yet the Bishop must tear himself away, and leave ungathered the harvest ripe for the sickle. Alas! how much of it will waste and be trampled in the mire ere a laborer will be sent to gather it.

The island of Crete, two hundred and fifty miles long and fifty miles wide, seems to us a Diocese by no means extravagant in its dimensions; and yet Saint Chrysostom, in his commentary on the text, holds that the mission of Titus was to organize churches and appoint many Bishops within these limits. He says that St. Paul "did not wish the whole island to be entrusted to one, but that each should have his own charge and care; for thus he would have less labor himself, and those under his rule would receive greater attention if the teacher had not to go about to the presidency of many churches, but was left to be occupied with one only, and to bring that into order."

That which was true in the early days of the Church holds equally good in this present time. It is safe and prudent to augment the number of our Bishops as the need of them is felt; to divide the burden shown by experience to be too heavy for one man to bear. Doubtless there are considerations which should restrain and guide us. The size of Dioceses should be determined by other considerations besides the number of square miles. The efficiency of an army is not increased by skeletonizing the regiments, and we would gain nothing by multiplying Bishops who would be at last little more than parish priests, occasionally exercising Episcopal functions. But we are in no danger of any such exaggeration; and we may well rejoice in that advance of Church sentiment which demands that the Episcopate shall be a reality, a living office, a centre of unity, a beating heart, whose pulses shall be felt throughout the frame.

And yet again:

2. *The Bishop should have the means of carrying on his work.*

For consider what is the true history of our missionary work. The Church determines to inaugurate a mission. She selects for the direction of it some approved Presbyter, who goes forth little knowing what is before him, or how the task is to be accomplished. We congratulate ourselves on our missionary zeal, and rejoice in the prospective aggression upon the ranks of ignorance and sin.

But when this officer goes forth, bearing the Church's commission and cheered by her blessing, what does he find it in his power to do? Abundant room there is for personal labor. Everywhere he finds an open door for personal ministrations; and a blessed privilege it is to feed the scattered sheep who for years have yearned after the green pastures of days gone by; or to preach as Philip preached to the way-faring man who read but understood not for lack of one to guide him.

But as for the great work of planting and building, how little is in his power! To organize a little parish, to procure for it a missionary stipend, to summon a clergyman from abroad, is his appointed routine. This we all try to do, and in this we never fail to find cordial sympathy on the part of the Church's missionary agents, and the most liberal aid which they are able to give.

But imagine the other methods of doing good which present themselves. A small investment upon the spot and at the moment may secure a home and centre for the Church which after a few years will be invaluable. A judicious provision for the dissemination of religious books adds elevation and refinement to the work in hand. Some pecuniary help to a suffering clergyman with a family, prostrated by sickness and hardship (and we do see such cases) will make a new man of him. By moderate pecuniary assistance we may secure a youth of promise for the ministry.

Ask not of us, when we see these things, to spread them in detail before the Church, and thus to stir its compassion. There is a modest reserve which cannot be violated without the compromize of self-respect. The Bride of Christ is too lovely and too holy to be paraded as a pauper before the eyes of the careless, while the story of her sacred griefs is forced upon the ears of such as have no reverence for her.

But oh, what grief it is to see opportunities pass neglected! to be forced to walk always in the same path of routine, exercising no discretion, and while enterprize rules and inspires the children of the world around us, ourselves attempting for Christ and for His Church nothing that may be called far-reaching and enterprizing!

Suppose that when a missionary Bishop is sent out, the Church, beside her blessing and prayers, should lade him with a capital and bid him

"occupy." Nay, imagine that a church as generous as it is wealthy, should give him fifty thousand dollars! a large sum, yet not more than a merchant might intrust to an agent whom he sends to open a house in a distant place; not more than the capitalist is willing to invest for the working of a mine, where the indications on the surface are favorable.

Possibly the Bishop in his inexperience misapplies or wastes this treasure, or in his lack of worldy wisdom turns it to small account. Such an experience may admonish us that he is not a prudent almoner, and we cannot help him as we would. But shall a disappointment withhold us from making any investment? Is it not of the very nature of enterprize that it anticipates losses, and is repaid for them by success elsewhere? The nations of the world must be united by the mystic bond of Christian love and faith. If we be men of faith, failure will not be permitted to discourage us; we will imitate the courage of the world, and if one moment sees us weeping over the broken strand, another shall behold us grappling for the severed end in the depths of ocean, deriving from the past the lesson of prudence, not of despair.

Great was the joy of the assembled Church when, a year ago, we selected worthy men to the new fields of Nebraska and Colorado. How promptly they responded, and how cheerfully have they addressed themselves to the arduous work. Nor are we ever likely to hear from them a murmur or complaint.

But did not some of us feel a certain pang of conscience as we thought how much we were lading on them, and how little we were assuming for ourselves? The Church, with much devotion and prayer, said to them, Leave all and go: give all *you* have and are. But in her zeal and love, did she think to endow them at the outset of their new life with the capital, such as one man would give to establish his son in trade, or with such dowry as an affectionate father would bestow upon a daughter at her bridal?

There is something hollow and unsubstantial in sending forth others while we send nothing of our own with them. It is faith without works; zeal without self-sacrifice; an offering to God of that which doth cost us nothing. The glorias which we are wont to sing when new fields of effort are defined, and titular possession is taken of some far-off land, will lose all their warmth and sweetness unless we realize that whenever we confer a responsibility, we do also accept one for ourselves, and that the same necessity which demands of us a Bishop, demands also that we furnish him with means and appliances for his work.

I have spoken of the need of an effective Episcopate. I pass on to mention a second condition of missionary success, viz.:

II. A PRUDENT REGARD TO THE SPECIFIC CHARACTER OF THE WORK IN HAND.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting."

These deficiencies to be supplied might be either such arrangements as St. Paul had not had time and opportunity to complete, or else such as Titus, in the exercise of a sound discretion, might find necessary to give completeness and efficiency to the ecclesiastical administration. Either way we arrive at the same result. Regard was had to the circumstances of this particular island. Instrumentalities were to be devised suited to its special need. The very vagueness of the direction teaches us the necessity of a discreet adaptation of our methods of operation to the character of the field in which we operate.

The merest glance at ecclesiastical history assures us that, in the early ages of the Church, together with general unity in faith and practice, there existed no small diversity in matters of administration and detail. And it seems to be of the genius of the Anglican Church to allow a certain elasticity in matters of expediency. Men work best when a certain play is allowed to their energies. Wherever there is life, activity will lead to invention, and rules may well vary, provided there is no trespass upon principles. System degenerates into mere routine when unrelentingly applied in all its details where it is not rightly applicable.

Not that any relief is needed in the matter of ritual. I believe the experience of all missionaries is the same. The decent vestment, the prescribed order of service, the books of prayer, are no impediment. After fair trial, in court-houses and cabins, in the fields and forests, and even in the cane-brake, we are ready to say, "Give us the prayers of our Mother Church of England; there are none like them." Nor do we deem that any law is broken if, in exceptional cases and with an untutored congregation, we pray and preach as we may and not as we would; yet not letting down the Church to the level of the people, but steadily striving to bring up the people to the level of the Church.

A writer in the "Tracts for Parochial use," remarks of the American Church, that her mistake has been in the endeavor to carry out the parochial system where there were no parishes. These few words well express a want of adaptation which is increasingly recognized in the Church, and especially by those who have personal acquaintance with the missionary field.

I need not pay any tribute to the excellence of the parochial system. Without it the pastoral relation is greatly weakened, and those who have discarded it, and have substituted itineracy as the rule, have found that,

however they may win converts, they have lost the means of edifying believers.

To build up parishes should doubtless be the ultimate design of missionary effort; but the founding of little parishes, here and there, and appointing a pastor to each such congregation. is not the right method for evangelizing a new country.

The time has come, in the judgment of many, when we should make fair experiment of the principle of Associate Missions. This is no new theory; experience is but carrying us back to a method which has been found effective in olden times; nay, it is substantially the principle on which our Foreign Missions have been conducted.

If there be any who do not understand what we mean by an Associate Mission, it may suffice just here to observe, that it signifies the assembling of several clergyman at some central point in a missionary region. They carry on a work at home, conducting a school, giving theological instruction; and besides, they establish missionary stations, and go forth by turns to serve them. As these stations develop into parishes they leave them, and undertake some new field.

The value of such an organized and systematic effort as opposed to isolated and disconnected labors is exceeding great. The Church is a living body, and for her growth needs nervous centres, sources of life and power, from which her influences may radiate to the extremities. She is not to be manufactured like a wax figure, first a foot and then an arm, and these mechanically fastened together. As we cannot have the fully developed frame at once, let us labor first to secure the beating heart and the intelligent mind, for these, besides the life that is in them, are creative in their functions, and stimulate and nourish all the rest.

If we regard the good done to individuals, the missionary might seem to be expending his labors unwisely. For, with the same energy, he might in a populous city reach more persons in a month than he now reaches in a year. Did we measure our work by immediate results, we might seem to labor to little profit. But this is not our measure. We plant our acorn in our poor way; and the little sapling will, when we come to die, barely serve to cast a shadow over our graves. But we see in the visions of future generations, the glories of the spreading oak, not indigenous to that soil, and which without our planting would not have been. Our little harvest, how inconsiderable it is! No wonder that more favored brethren smile to see how we rejoice over it, and give thanks for it, and make much of it. It is to us the few heads of wheat and of barley which Crusoe gathered with trembling joy, the seed-corn of golden sheaves which, by and by, shall make glad the desert.

No missionary Bishop ought to content himself with the mere effort to

carry his message to individuals. Like his Master, he should go about doing good, and be prompt to minister to every one who is accessible. But he does not fill out the measure of his office unless he strives to bind the scattered elements in one, to devise plans and systems which have life in them, which will grow from without and from within, by accretion and by development.

Let him not ask praise of men: let him be willing to live and labor, and die at last, without being able to exhibit any wonderful results. But let him have the consolation, in life and in death, of knowing that he has planted something which will grow even while he sleepeth.

In the Associate Mission there is the principle of stability. It does not die out with the life of one man. It has a local habitation; and landed investment, occupied and put to use, is the safest of all investments.

As a family can make out to live through disaster and even to recuperate in fortune afterwards, if only the old homestead be safe from harm, so the Church when it has secured an humble home, and has reared a cross above it, clings to it with singular tenacity. The spoiler is apt to reverence the spot consecrate to prayer and holy teaching, and when trouble passes by, the fire is kindled again upon the hearth, and loving hands wipe off the stain, and thankful voices renew the songs of praise.

I do not covet large landed wealth for the Church. But brethren, we do not realize the stability and permanence that would be given to our Church, if, as we went forward we were careful to secure for her a home; land enough for the church, the school, the parsonage, the grave-yard, the mission. We have need to anchor ourselves to the soil. The Church, no matter how well she preaches, so long as she dwells in a hired house is one-half prisoner.

The Associate Mission, besides its stability and its capacity for growth and extension, is admirably adapted to make ministerial labor effective. It brings into play the power of sympathy, of example, of saintly communion. It imparts to single strands the strength of the triple cord.

Brethren, you who have grown up under religious influences, and never lacked Christian fellowship, can scarce realize how much you have been braced and kept erect by the comrades who stand on either hand, in front and in rear. It is not every good man who has the nerve to stand upright on his feet, when left companionless on the lone outpost.

Take now the case of a clergyman, not remarkable for gifts, yet an honest and good man; industrious too, yet very averse to strife and dependent on the good opinion of others. Where the Church is well established, he fills a place well, and discharges with some success the duties of his calling. He has clerical sympathy to cheer him; the conversation and example of brethren keep his mind stirred and suggest to

him how to do his work. He breathes a religious atmosphere, and there are well-ordered ranks into which the recruit falls and finds his place.

But place that same man in the missionary field; send out a deacon full of enthusiasm but inexperienced; or a man of maturer age, deficient in the more robust elements of character.

After the little stir excited by his advent, he finds the people listless and indifferent. The things he has never heard questioned, they have no faith in. His views of Christian morals and proprieties seem to them over-nice refinements. There is seldom any encouragement to religious conversation. The people, even the religious among them, have not the cultivation and refinement necessary for that affectionate and respectful interest so grateful to the man of God.

Oh, it is hard to bear up! The man is tempted to become timid and irresolute; to become careless in his preaching; to lower his own standard of religious duty; to slip down and down in his path and in his life after the examples around him. He looks about him for a better field, and it may be does himself the life-long injury of changing his place, when to have stood still right there and conquered his difficulties, would have made a man of him. And when the Bishop comes, he finds this prophet seated under the juniper, overjoyed to hear a friendly voice, glad to see one who is not afraid to assume responsibility and to take his part, and yet ashamed to expose even to an eye that inspects with tenderness and affection, the flagging of his zeal and the impoverishment of his own spirit; too honest to conceal the truth and yet humiliated to confess, "They made me keeper of the vineyards, but mine own vineyard have I not kept."

I love and reverence the clergy; as a body, they show a lovely patience, a manly fortitude, a noble persistence. But we must not burden them too heavily or too suddenly. It is a grief to see a good man who has over-calculated his fortitude. It is nothing less than cruel to force a young man, just from the schools, unformed in worldly wisdom, sensitive to criticism, into a position which demands the dignity of age, and the self-reliance that comes only of experience.

But gather these same men into a sacred household, under a head chosen for his wisdom and prudence. Let them have access to books—living books—instead of turning always to the poor shelf of oft-thumbed divinity, which constitutes the whole library of the missionary. Let them have fraternal communication, praying together and drinking in the blessedness that comes when hearts and tongues unite at the holy altar Let them go out, two and two, walking together in rough paths, affirming each other's testimony, agreeing touching the wisdom of what is attempted to be done; and then, let them come back! Oh, how

pleasant to have something to come back to! How will men bear up and endure the darkness and the cold, cheered by the thought that presently they shall rest by the clear fire, and in the mellow light of brotherly communion!

I have spoken of the Associate Mission as one of the things which seem to be wanting. Other illustrations of the principle that specific need should have its proper supply, I may not dwell upon. Our Church comprizes widely different fields. In one direction, she may have to contend with insidious unbelief; in another, with vice and profanity. The hardy miners, congregated by thousands in the mountains and in the desert, must be dealt with as their circumstances require. And the freedmen of the South, no longer the subjects of domestic instruction, need to be organized into congregations, and if possible to have religious teachers provided of their own race. These are grave and solemn questions. They cannot be met by a theory. Facts cannot be adjusted to our notion. Those on whom the immediate responsibility rests—those who are practically conversant with the problems to be solved—it must be for them to set in order the things that are wanting.

I come now to a third condition of missionary success, viz.:

III. THE RAISING UP OF A NATIVE MINISTRY.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, *and ordain them elders in every city.*"

The conjunction here is emphatic, and specifies one want by all means to be supplied. Titus is enjoined in his discretion to set all things in order, but in this matter he must be most diligent. An effective ministry is the Church's great necessity; to supply it is perhaps the very highest responsibility of the Episcopate.

From every quarter we hear the lamentations that vacant parishes can scarce be supplied, much less new fields opened. So sore is our need, that it scarce occurs to us that we should select our material. But consider how necessary is a native ministry.

For our missionary work we borrow men from older Dioceses, where, it may be, they can be ill spared. And the clergy so borrowed labor under many disadvantages. They have need to be acclimated both in body and mind before they can be fully useful. It is not easy for them to identify themselves with the people and with the soil; for memory will wander back to one's early home; and after years of absence, the exile still craves a burying place in the tomb of his fathers.

We *must* raise up a native ministry. Young men must be trained, who will be set to labor among friends and neighbors; who have ties of association and kindred to fasten them; who understand the character of

the people among whom they minister; who can speak in the vernacular; whose habits are not too rigid to forbid adaptation to circumstances.

These young men should be drawn from all classes of society. From the humbler classes, for surely men of moderate attainments and small polish can be made useful if only they have the humility necessary to make them contented to work under superior direction: and we need them from the better classes; for social position does add to the influence of a clergyman, and the Priesthood is manifestly despised when it is avoided by the gentry of the country.

Let me not be misunderstood. The Church, whose founders were poor fishermen, can never look coldly upon aspirants for her ministry because they have enjoyed few worldly advantages; nay, she values them the more and will the more promote them when they show themselves to be worthy. But she should have a Paul as well as a Peter to bear her message; the man whose early training has been to letters, and whose associations give him ready access to all classes of society. Let our calling be as in the early days, not many rich, not many high, not many noble; but let it never be said of us that the most favored classes give not of their children to minister before the Lord.

Now how shall we seek to accomplish this result? Plainly by keeping the thought of the ministry before the minds of the youth of our community, by familiarizing them with it, by furnishing inducements to seek admittance to it and facilities in preparing for it.

Some there are who hear the Divine call and heed it under every difficulty. Such an one was the late Bishop of Alabama. He grew up in the seclusion of the montains of Virginia, and in a day of religious indifference. Unprompted by man he conceived the thought of consecrating himself to the service of the altar. Without any guide he learned theology from such books of solid English divinity as he could find, remnants of the libraries of colonial clergy who had passed away and left no successors. Without the help of a teacher or fellow student he conscientiously puzzled out his chapter of Hebrew every day. He was confirmed, and received the Holy Communion at the hands of a minister of Episcopal ordination, for the first time on the day when he was ordained. There are such heroic souls, and their example admonishes us that it is not well to make the path into the ministry too easy or too smooth. But we must remember, too, that there are those who would be useful in the Church but who yet in early life, without sympathy, advice or outward urgency, have not the courage to force their way into the ranks of the ministry No one was more unwilling than Bishop Cobbs to subject a young man to the discouragements which he had encountered, and in his early days his whole heart was set upon a plan by which the best youth of the country

might be brought under the fullest Church influence, and their feet be gently inclined to the sweet paths which compass the altar.

I have mentioned Virginia, and because examples of practical success are better than theory. I may be permitted to observe that that Diocese has been successful in raising up ministers for her own need, as well as for other Dioceses and for Foreign Missions. Without undertaking to explain it all, I venture to affirm that good judgment was displayed when her high-school was established under the shadow of her theological seminary. The boys, as many as two hundred at one time, were brought into an unworldly atmosphere. They saw forty or fifty young men actually engaged in theological preparation, some already pledged to China or to Africa. They conversed with them, worshipped with them, turned over their books, became interested in what concerned them. And so deeper and nobler thoughts were awakened concerning life and duty, and while the system was in full working, there was a yearly draft from that school into the seminary.

And all this leads us back to the Associate Mission. If we would recruit the ministry from our own baptized children, let the Church entreat for them early and take them into her care. Let the clergy of the mission have their work at home as well as the work outside. Under their influence and guidance let youths be educated. Let them see the Church earnestly at work, and all organized into a Christian community. And if in addition, it can be so ordered as that the Bishop can have a seat in this sacred home of the Church where he may sometimes rest amid his journeyings and teach as God shall give him wisdom, binding all together in unity, seeking to inspire life and earnestness, speaking of the spiritual necessities which his own eyes have seen, we have a glimpse of something like effective missionary enterprize. And all this can be attempted without magnificence and finery. The cathedral does not depend on its accessories. It can grow up in the wild wood without ornament, save the beauty of its own truthfulness; it can dwell in curtains and do its work in patience; leaving to another generation the privilege of building the house of cedar, of beautifying it with the hand of art, and of exchanging the rude psalms of untutored voices for the sweeter strains of cultivated song.

And yet, who is sufficient for these things? Well may the missionary officers of the Church tremble lest some should take us at our word, and, stripping off their very ornaments, should thrust them into our hands saying, you shall have no excuse. Take what you must needs have, and convert your speculations into deeds. Only see to it well that the Gospel is preached, that the little children of your charge grow up, loving the Lord Jesus and beloved of him, and that no man die for want of a watch-

man to give him warning. How fearful the responsibility of expending gifts so holy! What an account to be rendered for them first to the Church and then to our God! Perhaps it is this that restrains our importunity. One talent weighs us down; how shall we give account of ten?

And yet could Christian souls and gentle hearts see these things from afar as we see them near at hand; how the price of a costume is enough to build a church; the cost of an entertainment sufficient to send the bread of life to many; how the value of a set of jewels might enshrine the pearl of great price where many would see it and covet, and sell all to win it; it could not fail but these responsibilities would be thrust upon us. The Church would say, why all this fear of risk when pity bids us hasten. The wounded man shall not die for lack of medicine. Here is the two pence for immediate necessity, and if thou spendest more, I will repay thee.

Thus, brethren, have I sought to lay before you some thoughts upon the conditions essential to missionary success. And if these views seem to lack breadth and scope, consider that every man speaks most usefully of that which his eyes have seen and whereof his heart is full.

Our missionary work does not lie altogether or even chiefly in the regions defined as missionary ground. Within the organized Dioceses are large districts which appeal with equal force to our Christian compassion. "True charity," as one has said, "is like the sun. It asks not what it shall warm or illumine, but shines and warms by the law of its own being." It sheds its beams most freely, perchance, on such objects as are near at hand and turn their faces to the light, but it stops at no limit and recognizes no boundary. And oh, that surpassing love for Christ may so fill our breasts that we shall seek his scattered children everywhere! May our hearts be so enlarged that there shall be room in them, not only for our own people, but for the heathen of Africa, China and Japan, for the sons and daughters of Greece, for the Italian, weary of his superstitions, for the Mexican and South American struggling, amid imperfect civilization and unformed nationalities, for the simple-hearted natives of Hawaii (God bless the good Bishop who labors there! No one of the people of his charge is more simple-hearted and ingenuous than he,) and of all the islands of the sea. For love will grow as it multiplies the objects of its affection, and he who sows by many waters shall be none the poorer, for good measure, pressed down, shaken together and running over, shall be poured back into his bosom.

In the early history of the American Church, she had need to guard her own life and almost to beg for permission to exist. But all that is changed; we may even be exposed to the new temptation of popularity.

The Church may be overloaded by the many who shall come to her, not recognizing her spiritual gifts nor submission to her spiritual discipline, but won over by her conservatism and social influence.

A little while ago and she was threatened with discord and separation; but now, the Lord has given his people the blessing of peace, and our tongue falters not as we profess our belief in the Communion of Saints. I preach this night before the Board of Missions, which represents, with the cordial and hearty approbation of all concerned, every Diocese of the Protestant Episcopal Church in the United States. In all our hearts still vibrates the pulse of that noble service of this morning, when, as brothers from the North and from the South, we united to send out a worthy Bishop to China and Japan.

Let us show ourselves thankful for these mercies by diffusing throughout the land the old-time truth, the faith once delivered to the saints, the sound theology inherited from our Anglican fathers.

Let us undertake a work commensurate with the position and dignity of the Church. Timidity and dull routine, away with them forever! Enterprize! Christian enterprize! Comprehensive plans! Wise forecast! these are what we need; and with these, an utter distrust of all machinery unless it be energized by the ever-present power of the living Spirit, and administered by holy and humble men of heart.

PROCEEDINGS

OF THE

BOARD OF MISSIONS.

THIRTY-FIRST ANNUAL MEETING.

New York, October 3d, 1866.

The Thirty-first Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, was held this day in the Church of the Ascension, at five o'clock P. M.

The Bishop of Wisconsin, being the Senior Bishop present, took the Chair, and opened the meeting with prayer.

The roll was called, and the following members answered to their names:

The Rt. Revs. the Bishops of Ohio, Wisconsin, Michigan, Delaware, Connecticut, Iowa, New York, Rhode Island, Western New York; the Rt. Revs. the Missionary Bishops of Africa, Arkansas, Nebraska, and Colorado; Rev. Messrs. Abercrombie, Armitage, Babcock, D. H. Buel, Samuel Buel, Burgess, J. L. Clark, Croes, Denison, Dix, Eames, Gibson, Haight, Hallam, J. S. B. Hodges, Howe, Keene, Leeds, Lewis, Littlejohn, Matson, J. F. Morgan, R. U. Morgan, Montgomery, Morrell, Morris, Paddock, Potter, Robertson, Runcie, J. Cotton Smith, J. Brinton Smith, Spalding, Twing, Van Pelt, A. H. Vinton, and Washburn; Messrs. Boilen, Brown, Lewis Curtis, Garthwaite, Harrison, Huntington, Ives, Morgan, Otis, Shattuck, Sheldon, William Welsh, and Winston.

On motion of Judge Otis, it was

Resolved, That the name of the Hon. S. B. Ruggles, accidently omitted, be added to the list of the members of this Board.

The Board, in compliance with the Second Article of the By-Laws, proceeded to the appointment of a Secretary. Rev. Dr. VAN PELT having been nominated, and declining to serve, asked leave to substitute in place of his name, that of Rev. J. H. EAMES, D.D., Rector of St. Paul's Church, Concord, N. H., and moved that he be appointed. Dr. EAMES was accordingly appointed Secretary of the Board.

On motion of the Missionary Bishop of Nebraska, it was unanimously

Resolved, That the thanks of this Board be presented to the Rev. Dr. VAN PELT, for his laborious, faithful, and gratuitous service of thirty years.

Rev. Dr. TWING, as Secretary and General Agent of the Domestic Committee, presented and read the Annual Report of that body;* whereupon,

On motion of Rev. Dr. LITTLEJOHN, it was

Resolved, That the above Report be divided, and referred to *three* Committees; to the first, so much as refers to Missions and the Missionary field, including the Missionary Episcopate and Associate Missions; to the second, so much as relates to the modes and instrumentalities for raising funds, including publications; to the third, so much as relates to finance and investment of funds.

The Rt. Revs. the Bishops of Connecticut and Iowa, Rev. Drs. LITTLEJOHN and HALLAM, and Messrs. WELSH and HUNTINGTON, were appointed the first Committee.

The Rt. Revs. the Bishops of Delaware and Western New York, the Rev. Drs. CLARK and BURGESS, and Messrs. HARRISON and IVES, were appointed the second Committee.

The Rt. Revs. the Missionary Bishop of Arkansas, and the assistant Bishop of Indiana, Rev. Drs. KEENE and ARMITAGE, and Messrs. RUGGLES and GARTHWAITE, were appointed the third Committee.

On motion of the Secretary of the Board, it was

Resolved, That when the Board adjourns, it will adjourn to attend Divine service in this church, at half-past seven o'clock this evening, on the occasion of preaching the Annual Sermon; and to meet again in the same place, at ten o'clock to-morrow morning, for Divine service and the administration of the Holy Communion; and afterwards for the transaction of business.

The Rev. Dr. LITTLEJOHN, on behalf of the Domestic Committee, announced that the vacancy occurring in the office of Secretary and General Agent of the Domestic Committee, by the death of Rev. Dr. CARDER, had been filled by appointment of the Rev. Dr. TWING, and moved that the said appointment be approved.

* See Appendix A.

The Board approved accordingly.

The Rev. Dr. DENISON, as Local Secretary of the Foreign Committee, presented and read the Annual Report* of that body, which, on motion, was referred to a committee of seven. The Rt. Revs. the Bishops of Delaware, Virginia and Minnesota, and the Rev. Drs. CLARK and WASHBURN, and Messrs IVES and WELSH, were appointed the Committee.

The Rev. Dr. TWING, on behalf of the Treasurer of the Domestic Committee, presented the Report† of that officer, duly audited; which, on his motion, was referred to the Committee to whom was referred so much of the Domestic Committee's Annual Report as relates to finance.

The Rev. Dr. DENISON, on behalf of the Treasurer of the Foreign Committee, presented the Annual Report‡ of that officer, duly audited; which, on his motion, was referred to the Committee to whom was referred the Foreign Committee's Annual Report.

On motion, the Board adjourned.

7½ o'clock P. M.

The Board attended Divine service.

Evening prayer was read by the Rev. ROBERT NELSON, Missionary to China, assisted by the Rev. ALPHEUS SPOR, of the diocese of Minnesota.

The Annual Sermon was preached by the Rt. Rev. the Missionary Bishop of Arkansas; the text being the fifth verse of the first chapter of St. Paul's Epistle to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city." The offertory was read by the Rt. Rev. the assistant Bishop of Indiana, and the collection required by the Tenth Article of the By-Laws was made, amounting to $176.72.

The assistant Bishop of Indiana conducted the closing devotional services, the Bishop of Wisconsin pronouncing the benediction.

October 4th, 1866.

The Board attended Divine service.

Morning prayer was read by Rev. Mr. MORRELL, Secretary and General Agent of the Foreign Committee, assisted by the Rev. J. L. CLARK, D. D.

* See Appendix B. † See Appendix C. ‡ See Appendix D.

The ante-communion service was read by Rev. Dr. Howe; the offertory by Rev. J. Cotton Smith, D.D.; the service for the celebration of the Holy Communion by the Missionary Bishop of Africa, assisted by Rev. J. Cotton Smith, D.D.; and in the distribution of the elements by the Rev. Drs. Smith and Howe.

The amount collected at the offertory was $22.38.

The religious services having been concluded, the Board proceeded to business.

The Missionary Bishop to Africa in the Chair.

On motion of the Secretary, the calling of the roll was dispensed with.

The following members of the Board, not present yesterday, appeared and took their seats: the Bishops of Virginia, Minnesota, Tennessee and Pittsburgh; Rev. Messrs. Clemson, Gallagher, Schenck, Stubbs, and Waterman, and S. B. Ruggles, Esq.

The minutes of the last meeting were read and approved.

The Rev. J. Brinton Smith, D.D., as Secretary and General Agent of the Executive Committee of the Freedman's Commission, presented and read the Annual Report* of that body, which, on motion of Rev. A. H. Vinton, D.D., was referred to a Committee of seven. The Bishops of Ohio, Virginia and Western New York, Rev. Drs. Waterman and Howe, and Messrs. Otis and Shattuck, were appointed the Committee.

The Rev. Mr. Morrell, at the request of the Missionary Bishop to Africa, presented and read the Bishop's Annual Report.†

The Rev. J. L. Clark asked to be excused from serving on one of the committees, to whom was referred the Annual Report of the Domestic Committee; and, at his suggestion, the Rev. Dr. Lewis was appointed in his place.

Mr. Ives also asked to be excused from serving on the same Committee, and Mr. John Bohlen was appointed in his place.

The Rev. J. Brinton Smith, D.D., on behalf of the Treasurer of the Freedman's Executive Committee, presented the Annual Report‡ of that officer, duly audited; which, on motion, was referred to the Committee to whom was referred the Annual Report of the Freedman's Executive Committee.

On motion of Rev. Dr. Haight, the following resolution was adopted:

Resolved, That the special Committee, to whom was referred the Report of the

* See Appendix E. † See Appendix F. ‡ See Appendix G.

Protestant Episcopal Freedman's Commission be instructed to consider and report whether the legitimate work of the said Commission, declared in Article Fifth of the Constitution to be "the religious and other instruction of the freedmen," does not include the pastoral and ministerial care of the freedmen—old and young, as well as their instruction in school on week-days; and if this shall be their judgment, then further to report whether any, and if any, what additional regulations may be necessary to be adopted by this Board.

The Rev. Dr. DENISON presented and read the Report* of the Missionary Bishop elect to China and Japan; which, on motion, was referred to the Committee to whom was referred the Annual Report of the Foreign Committee.

The Rev. Dr. DENISON presented and read the joint Report of the Domestic and Foreign Committees on the Delegate Meetings of the Board of Missions, as follows:

The subscribers have been requested to lay before the Board the Resolutions which are hereunto appended, and which were adopted at a joint meeting of the Domestic and Foreign Committees, held on the 31st of May last.

These Resolutions relate to certain modifications in the system adopted by the Board at its last meeting for the inauguration of Delegate Meetings of the Board.

In discharging the duty thus devolved upon them, the Secretaries take occasion to say that the practical working of the system, so far as experience has been had in that regard, has been exceedingly satisfactory; and if the meetings which have been already held present a fair index of what may be reasonably expected in the future, then there is no room for doubt that the Delegate Meetings will prove to be one of the most efficient means which the Church has ever employed for awakening and increasing missionary interest.

The meetings in Troy and Detroit, which were the first and the only meetings yet held under the provisions of this system, were a marked success, as none can fail to have seen who has read the accounts of them which were published in the SPIRIT OF MISSIONS; and the earnest and hearty sympathy and coöperation of the Bishops of Rhode Island and Pittsburgh with those of the clergy and laity of Providence and Pittsburgh, supplementing with great pains the arrangements of the Domestic and Foreign Committees, promise to make the meetings of this month in those cities, with the Divine blessing, an equal success.

With these few words which the Secretaries doubt not the Board will be glad to hear, they beg leave to lay before the Board the following extract from the minutes of the joint meeting of the Domestic and Foreign Committees:

* See Appendix H.

"MAY 31st, 1866.

"Mention having been made of a very generally expressed desire on the part of those who attended the Delegate Meetings held in February in Troy and Detroit, for such change as would avoid the holding of the winter or spring Delegate Meetings in Lent; it was, on motion,

"*Resolved*, That the Secretaries present this subject to the Board of Missions at its next Annual Meeting, and suggest the second week after Easter instead of the time now appointed, as the time of holding the Delegate Meetings above referred to."

"Attention was also called to the time appointed by the Board for holding a joint meeting of the Domestic and Foreign Committees for arranging the October Delegate Meetings, viz.: *the second week in July*—a time when the members of the Committees are likely to be much scattered."

"The Secretaries were requested to suggest to the Board at its next meeting a modification of the resolution providing for the joint meeting above mentioned, so that the resolution of the Board passed at its last session, shall read 'on or before the second week in July.'"

Respectfully submitted,

A. T. TWING, } Sec'ys.
S. D. DENISON, }

October, 1866.

The modifications recommended in the Report, in regard to the time appointed for holding the Delegate Meetings, were approved by the Board, and the changes suggested ordered to be made.

On motion of Rev. Dr. LITTLEJOHN, the following preamble and resolutions were adopted:

Whereas, The Board of Missions have been informed of the decease of the Rev. J. DIXON CARDER, D.D.,—for many years the Secretary and General Agent of this Board in its Domestic Department; therefore,

Resolved, That the Board of Missions hereby express their grateful sense of the value, fidelity, and efficiency of the official services of Dr. CARDER, and their deep sorrow at the loss occasioned by his death.

Resolved, That the Board of Missions will cherish with gratitude the memory of his pure life, his gentle piety, his patient and methodical zeal.

Resolved, That the Board hereby tender to the family and friends of Dr. CARDER their profound sympathy and condolence.

On motion of Rev. Dr. ABERCROMBIE, the following resolution was adopted:

Whereas, It hath pleased the Great Head of the Church to remove from this life the Rt. Rev. GEORGE BURGESS, D.D., Bishop of the Diocese of Maine; therefore,

Resolved, That in this bereavement the Board of Missions deplore the loss of one whose whole public and private course illustrated that "the path of the just is as the shining light, which shineth more and more unto the perfect day;" whose acute and comprehensive mind, earnest and faithful labors, firm and discreet counsel, unwavering interest in the welfare of this Board, are consecrated in the memory of the Church, and we desire to express in this manner our grateful sense of his advocacy of

the cause of Missions, and his hearty interest and co-operation in the counsels and labors of this Board.

Resolved, That we deeply sympathize with his family and friends in his loss.

Resolved, That a copy of these resolutions be furnished by the Secretary of this Board to the Standing Committe of the Diocese of Maine, and to the family of the departed Bishop.

A letter was read from the Bishop of New Hampshire, expressing regret that severe illness prevented his attendance upon the meeting of this Board.

The Missionary Bishop of Arkansas presented and read his Annual Report.*

The Missionary Bishop of Nebraska and Dakotah presented and read his Annual Report.†

The presiding officer, at the request of the Bishop of Iowa, substituted the name of the Bishop of Michigan for that of the Bishop of Iowa, on the first of the three Committees, to whom was referred the Annual Report of the Domestic Committee.

On motion of the Bishop of Iowa,

The Committee appointed at the last Annual Meeting of the Board, on the resolution of Rev. Dr. KEENE in regard to the employment of a lay ministry, was continued; and on motion of Rev. Dr. LEEDS, the Bishop of Pittsburgh was added to that Committee.

The Bishop of Pittsburgh presented a petition‡ from the Rector of Christ Church, Green Bay, in the diocese of Wisconsin, which on motion was referred to a Committee of three.

The Bishop of Pittsburg, and Rev. Drs. KEENE and Montgomery, were appointed the Committee.

The Bishop of Pittsburgh presented the following resolution, which, on his own motion, was referred to the Committee to whom was referred the Annual Report of the Executive Committee of the Freedman's Commission.

Resolved, That the Colored Orphan Asylum at Memphis, Tennessee, is earnestly commended to the care and support of the "Freedman's Commission."

On motion, the Board adjourned until half-past five o'clock.

* See Appendix J. † See Appendix K. ‡ See AppendixL.

5½ o'clock P. M.

The Board met.

The assistant Bishop of Indiana took the chair, and opened the meeting with prayer.

The minutes of the last meeting were read and approved.

On motion of Rev. Dr. DENISON, a Committee of three was appointed to inquire whether there be any vacancies in the Board; and if any, to nominate suitable persons to fill the same.

The Rt. Rev. the Missionary Bishop of Nebraska, the Rev. Dr. DENISON, and Mr. WILLIAM WELSH, were appointed the Committee.

The assistant Bishop of Indiana having retired, the Missionary Bishop of Arkansas took the chair.

The presiding officer presented and read the Annual Report* of the Missionary Bishop of Oregon and Washington Territories.

The Bishop of Delaware, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, presented and read the following report:

The Annual Report of the Foreign Committee of the Board of Missions, cannot but be invested with very deep interest to all members of our Church, who recognize the abiding and solemn obligation of the parting command of her great Head. Therein is shown what we are doing as a Communion, for the spread of the everlasting Gospel among the nations which are still sitting in darkness, and in the shadow of death. With shame, and self reproach, we confess that our aggressive work upon heathenism, is sadly disproportioned to the vastness of the field, to the magnitude of the openings presented, and to our own resources. And yet, it would be ungrateful not to acknowledge the favoring hand of God, and to bless Him for results, which, far as they fall below what we hope and pray for, are yet exceedingly precious.

The Report of the Foreign Committee alludes to years of depression, and to many past trials. But this is no new thing in the experience of missions among the heathen. On the contrary, the patience and faith of God's people have been almost invariably tried by failures and disappointments, especially at the out-set. They are required to sow in tears before they reap in joy. Ardent, well appointed soldiers of the cross, from whose courage and zeal much is expected, often fall in the first onset upon the citadel of Satan. In such cases, specially sweet and appropriate sounds the voice from Heaven "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them." The removal, during the past year, of the faithful and beloved Hoffman, has fallen heavily upon the heart of the Church, and especially

* See Appendix M.

upon his sorrowing Bishop and associates, but certainly a Church is not unblessed which laments such a son, and lays so costly a sacrifce upon the Lord's altar. In such events we find arguments for prayer and believing expectation. The soil which holds the graves of such laborers as Hoffman, and those who have sunk before him, we cannot believe is to be abandoned to the dominion of the devil, and like the bones of Joseph their remains take possession of the land in the name of the Lord. While the African mission mourns this sore bereavement, we bless God that our highly esteemed brother, Bishop Payne, has been so graciously preserved, enabled for so many years to continue his work in that insalubrious climate, and is again permitted to take part in our deliberations. And in the ordination of men of the African race to the ministry, we find much reason for encouragement, holding out as it does, the prospect of a band of native helpers, the only adequate resource for the evangelization and occupancy of those vast regions.

The Missionary Episcopate in China, has just been happily filled by the consecration of one, whose experience in the field and well proved character, have commended him to the confidence of the Church as qualified to succeed the lamented Boone. From this appointment, from the perseverance and self-denying labors of our present missionaries, from the increasing number of adult converts recently baptized, and above all, from the promises of Holy Writ, we confidently anticipate a brighter era in our Chinese and Japanese Missions.

In the report upon Japan, some important suggestions are made respecting the propriety of efforts to induce the Government of the United States to bring before the Rulers of Japan, the barbarous law which inflicts death upon converts to Christianity. The late hour at which this report came into the hands of your Committee, has allowed them no opportunity to propose any present action in this direction, but they deem this matter one entitled to very earnest and favorable consideration.

Our work has been enlarged by the adoption of the mission in Haiti, which has been accepted by the Foreign Committee. A new and interesting field is thus opening before us. A long depressed and suffering race are struggling for a place among the nations, and through the help of Him who lifteth them that are low, this magnificent island may yet become the abode of a free, intelligent, and respected people. For this they need the elevating and purifying Gospel of the Lord Jesus Christ. And it would appear, so far as we can judge, that this blessing can come through no other channel so fitly as through our own Church. To us earnest hearts among them are looking with great anxiety. We are invited to occupy the ground left vacant by the withdrawal, to a considerable extent, of another Protestant missionary society, and intelligent and pious natives are applying to us for ordination to the sacred ministry. This work has an additional and solemn interest from the fact that the last days and concluding labors of the lamented Bishop Burgess were given to its furtherance. The impression made upon the mind of that wise and godly man by his visit to those shores was, it is understood, decidedly favorable to the mission, and he purposed, on his return to this country, to plead for a vigorous prosecution of the same. If we are

not permitted to hear arguments that would have fallen with so much force from his lips, we may safely act upon the convictions he has expressed. And, peradventure, in no way could the claims of this mission take hold more strongly of the sympathies of our congregations than by being thus associated with the closing scene of a life so adorned with the beauty of holiness.

Our foreign missionary work ought to be a growing work. The fields at present occupied will require an increased liberality on the part of our people. Through the instrumentality of the new Mission House we may anticipate a more adequate supply of men qualified to enter the widening field. Let the means for sustaining them, and for giving greater breadth and efficiency to our operations, be amply supplied, and what cheering results may we not expect.

The Committee submit for your consideration the appended resolutions.

ALFRED LEE, *Chairman.*

Resolved, That recognizing with gratitude the guiding, sustaining hand of our Divine Saviour, and believing that the trials and bereavements that have been experienced are graciously intended, and will conduce to the furtherance of the Gospel, we pledge anew our prayers and efforts to the great cause of Foreign Missions, and call upon our people to come up generously and earnestly to the work of the Lord.

Resolved, That the peculiar claims of our African mission upon American Churchmen are strengthened and hallowed by the death of the loved and lamented HOFFMAN upon African soil. While we proffer our heart-felt sympathies to his bereaved widow and family, and mourn with them our common loss, we bless God for the good example of His departed servant, and believe that the seed which he so abundantly scattered will yet bear much fruit to the praise and glory of God and the salvation of immortal souls.

Resolved, That we rejoice in the consecration of the Rev. CHANNING MOORE WILLIAMS, our faithful and well-proved missionary, to the high office with which he has been invested, and trust that in his new position he will be cheered and sustained by the prayers and contributions of the Church at home, and by the efficient co-operation of his brethren and fellow laborers abroad.

Resolved, That we appreciate and approve the action of the Foreign Committee in adding Haiti to their field, and recommend to them an energetic prosecution of this Mission. We recognize a solemn and affecting appeal to our charities, in the fact, that our former valued and revered associate, the Rt. REV. GEO. BURGESS closed his exemplary and useful life on the shores of that Island, and recommended with his dying breath the spiritual wants of its inhabitants to our fostering care.

Resolved, That the death of BISHOP BURGESS, so long and so favorably known in this Board, would under any circumstances have awakened our deep sorrow and regret, but taking place while he was in the performance of missionary duties, at the request of the Foreign Committee, is invested with augmented and solemn interest. We desire to unite our humble testimony with those that have already been presented, to his excellence as a Christian man, and his admirable qualities as a Pastor of the flock, and assure his mourning widow and family of our most sincere condolence with them under this heavy stroke.

The resolutions connected with the Report were adopted.

The presiding officer, at the request of the Bishop of Delaware, appointed the Bishop of Pittsburgh, in the place of the Bishop of Delaware, on the second of the Committees to whom was referred the Report of the Domestic Committee.

The Missionary Bishop of Nebraska and Dacotah, as Chairman of the Committee to inquire whether any vacancies existed in the Board, presented and read the following report:

The Committee appointed to inquire whether any vacancies exist in the Board, and if so, to nominate suitable persons to fill the same, report that vacancies exist by the removal of the Missionary Bishops of Nebraska and Colorado, and by the removal of Rev. Dr. Balch to Canada, and the death of Robert B. Minturn, Esq., and they nominate the following gentlemen to fill their places: the Rev. Clinton Locke, of Chicago, in place of the Missionary Bishop of Nebraska; the Rev. George S. Converse, of Roxbury, Massachusetts, in the place of the Missionary Bishop of Colorado; the Rev. John P. Hubbard, of Westerly, Rhode Island, in place of Rev. Dr. Balch; and Mr. William C. Sheldon, of Brooklyn, in place of Robert B. Minturn, Esq.

[Signed] Robert H. Clarkson,
S. D. Denison,
William Welsh.

On motion, it was

Resolved, That the persons named in the above Report be appointed members of the Board.

The presiding officer, as Chairman of the Committee to whom was referred so much of the Annual Report of the Domestic Committee, as relates to finance, &c., presented and read the following report:

The Committee to whom was referred so much of the Report of the Domestic Committee as relates to finances and investments, beg leave to report:

That in the financial statements of the Committee, and in the Treasurer's report, also referred to them, they find nothing which needs to be commented upon. The Treasurer's report has been properly audited by gentlemen of experience in such matters.

We have carefully considered the request of the Domestic Committee to be relieved from an order of the Board, by which they are required to invest one half the proceeds of legacies. It seems to us a very plain proposition that the very best investment that can be made of the Lord's money is to apply it to actual use. Nowhere else will it bring in so abundant usury. We need not be careful of the future, for He who fed the Church in the wilderness, will give us our daily manna, provided we have the energy to gather it.

We know not what evil is to be upon the earth; but the wise man teaches us that for this very reason we should give a portion to seven and also to eight. In other words, we deem that the Committee should be encouraged to urge forward the missionary work of the Church, using all the means available. There is no surer method of increasing the missionary contributions of the Church, than to show our people that we are doing a work commensurate with its wealth and social influence.

The Committee is unanimous in reporting the following resolutions, and in recommending them for adoption:

Resolved, That the order passed at the last meeting of the Board, requiring the Domestic Committee to fund, for certain purposes, one half the proceeds of legacies, be and the same is hereby repealed; and that the Domestic Committee be authorized in their discretion to expend yearly the annual receipts, except when otherwise directed by the donors.

Resolved, That the Domestic Committee be authorized in their discretion to expend the amount already funded, under the order rescinded in the foregoing resolution.

HENRY C. LAY,
JOS. C. TALBOT,
W. E. ARMITAGE,
S. B. RUGGLES,
J. C. GARTHWITE.

The resolutions connected with the above report were adopted.

The Rev. Dr. LITTLEJOHN offered the following:

Resolved, That this Board cannot regard with favor the increasing disposition of individuals and parishes to designate and restrict their missionary offerings to particular fields, when it is expected that this Board will maintain an equal and impartial supervision over all.

Pending the discussion of this resolution, it was on motion by the Secretary of the Board,

Resolved, That the Board do now adjourn to attend the public Missionary Meeting to be held in this church this evening, at half-past seven o'clock, and to meet again for business in the same place, to-morrow morning, at ten o'clock.

7½ o'clock, P. M.

The Board attended the public Missionary Meeting. The Bishop of Ohio in the chair.

Services were commenced by singing the 104th hymn. The Missionary Bishop of Nebraska and Dakotah conducted the devotional exercises.

The first, third and sixth verses of the 106th hymn having been sung, addresses were delivered by the Missionary Bishop to Africa and the Bishop of Rhode Island. The 107th hymn having been sung, the Missionary Bishop of Nebraska and Dakotah, and the Rev. Dr. ARMITAGE, the Assistant Bishop elect of Wisconsin, addressed the meeting.

The collection required by the tenth Article of the By-laws was made, amounting to $328 25. The doxology was then sung and the meeting was concluded with the benediction by the presiding officer.

10 o'clock, A. M., October 5th.

The Board met. No Bishop being present, the Rev. J. L. CLARK, D.D., was, on motion, called to the chair, and opened the meeting with prayer.

On motion, the calling of the roll was dispensed with.

The minutes of the last meeting were read and approved.

On motion of the Secretary of the Board, the following resolutions were adopted:

Resolved, That the proceedings of this Board, attested by the Secretary, be referred to the Secretaries of the two Committees, and to the Secretary of the Freedman's Commission, for publication; and that one hundred copies be reserved for the use of this Board.

Resolved, That the Secretaries of the two Committees and the Secretary of the Freedman's Commission, be authorized to draw, at their discretion, on their respective Treasurers for the incidental expenses attending the present meeting of this Board.

On motion of the Rev. JOHN COTTON SMITH, D.D.,

Resolved, That the order passed at the last Annual Meeting of the Board, requiring the Foreign Committee to fund, for certain purposes, one-half of the proceeds of legacies, be, and the same is hereby repealed; and that the Foreign Committee be authorized in its discretion, to expend yearly, the annual receipts, except when otherwise ordered by the donors.

The Rev. Dr. KEENE, on behalf of the Chairman of the Committee to which was referred the petition from Green Bay, presented and read the following report:

The Committee to whom was committed the petition of Christ Church, Green Bay, Wisconsin, recommend that it be given into the charge of the Domestic Committee, with power to act upon the same as they, in their best judgment, may decide.

J. B. KERFOOT,
H. E. MONTGOMERY,
DAVID KEENE.

On motion of Rev. Dr. A. H. VINTON, it was

Resolved, That in case the Domestic Committee shall see fit to decline the sale of the property to Christ Church, Green Bay, that the said Committee have authority to dispose of said property to such parties, on such terms, as in their discretion they shall see fit.

On motion of the Rev. Dr. LITTLEJOHN, it was

Resolved, That it having been declared to be the settled policy of this Board to sustain and enlarge the Greek Mission, we hereby express our gratification at being assured that the Foreign Committee have the subject under serious consideration, and our hope that so soon as the way shall be opened to do so, the Committee will promptly embrace it, and so give assurance to the Church that the work there begun shall not languish.

The Bishop of New York appeared and took the chair.

The Rev. Dr. Howe, on behalf of the Chairman of the Committee to whom was referred the report of the Executive Committee of the Freedman's Commission, presented and read the following report:

The Special Committee, to whom was referred the Report of the Protestant Episcopal Freedman's Commission, beg leave respectfully to report that they have examined with great interest the documents laid before them. They have no doubt that the Commission has wisely and faithfully administered the very important trust committed to them, so far as the pecuniary means supplied by the Church have enabled them to go. They have no doubt that the cause for which the Commission was instituted, namely, "The religious and other instruction of the freedmen of the South," most richly deserves, and imperatvely demands, the earnest sympathy and support of our whole Communion. Nor have they any less confidence in the Commission as an agency wisely adapted to its object, and amply entitled to the fullest confidence of our people, as well for the zeal of its members to accomplish the work placed in their hands, as for their good judgment in disposing of the contributions sent them for that end.

But what is the whole amount of these contributions? For the millions of freedmen, who, by the Providence that made them free, have been thrown with so many necessities, physical, intellectual and spiritual, with so much in their history, and so much in their special character as a people, to call for the most earnest regards and the most vigorous assistance from us all, how much as our share has been contributed during the past year? A little more than *twenty-six thousand dollars*, besides clothing estimated at *twelve thousand dollars*. That is all! We grieve to state it. Meanwhile, your Committee are very happy to say that a cordial disposition has been manifested on the part of the Bishops and other clergy of the South to invite, encourage, and co-operate with the efforts of the Commission. At the last meeting of its Executive Committee, applications came from eight rectors of parishes in the Dioceses of North Carolina, South Carolina, Alabama, and Florida, indorsed by their respective Bishops, asking for teachers and schools, and recommending suitable persons to be appointed. At the same time, came applications from fifteen ladies of the North, with testimonials perfectly satisfactory, seeking employment as teachers to the freedmen. None of these applications could be granted. The Committee had not the means. The Church did not give them the means. Alas! that teachers were ready to go and the Church was not ready to send. We grieve to state it. The Commission in their Report declare that, to enter upon and occupy the fields opened to them in their particular sphere, they should receive at least *one hundred thousand dollars* during the next year, and that *twice* or *thrice* that sum could be employed to advantage. Your Committee will not attempt to condense the strong and eloquent appeal of the Commission for a far more adequate co-operation. Their words are eminently worthy of being read from every pulpit and in every family of our Communion. And they ought to have free course with the conscience and benevolence of our whole Church. Your Committee

express the opinion that a wider and more minute system of agencies, to visit various parts of the Church and bring this cause home to her members in these parishes, would be productive of very remunerating results. And they particularly recommend and urge that ministers of parishes in all dioceses should take pains to inform their people as to the object and work of the Commission, and solicit their liberal contributions, by Church collections or otherwise.

In regard to a question which, by resolution of your Board, was referred to this Committee, namely, "Whether the legitimate work of the Commission, declared in Article V. of the Constitution to be *the religious and other instruction of the freedmen*, does not include the pastoral and ministerial care of the freedmen, old and young, as well as their instruction in school on week-days?" your Committee beg leave to say that the almost unanimous interpretation of the Article referred to, as well by the Commission as the Domestic Missionary Committee, has been hitherto, as we are informed, to the effect that it does not belong to the Commission to send missionaries or aid ministers for the pastoral instruction and care of the freedmen—such work belonging exclusively to the Domestic Committee—that the religious instruction committed by the Constitution to the Commission is confined to school teaching and such like agencies.

It is the opinion of your Committee that for the advancement of the great ends of the Commission, and especially to make them more known and appreciated, they should be allowed a competent representation at the Delegate Meetings of the Board of Missions, with the opportunity of soliciting specific contributions for their work, in the collections made at such meetings.

The Commission have reported that their attention has been drawn to the Memphis Colored Orphan Asylum, an institution stated by them to be "of high character," and that, under a resolution to aid the same, "a donation was made to the estimable lady at its head." Your Committee have also had before them a resolution referred to them, recommending that Asylum to the special aid of the Freedman's Commission, "with the request that efficient support be promptly given to that Asylum." Your Special Committee desire to give all the weight their words are capable of to that recommendation. It is a specific object most worthy of the vigorous support of the Commission. The Asylum, established by that benevolent and devoted lady, and now under her direction, has nearly fifty orphans. The building inhabited is capable of receiving one hundred. The cost of each is fifty dollars per annum. It is a Christian and Church school, under the best personal control. It is under the patronage of the Bishop of Tennessee, and has been warmly recommended by him to his diocese. It has received the highest eulogium from the head of the Government Bureau for freedmen in that district. The Diocese of Tennessee can do but little for it. It needs large help from the North to pay for its building, and support its orphans and teachers. What more tender appeal to Christian sympathy and aid can be presented? Let us take it in hand. Let our Church people rejoice in the privilege of sustaining it. Let the Commission assume the responsibility, and call on the Church for the means. We are persuaded they will not

call in vain. Your Committee conclude with recommending to the Board the following resolutions:—

Resolved, That the magnitude of the work entrusted to the Freedman's Commission, the open field presented by Divine Providence for its operations, the success which has attended it so far as it has had means to extend itself; and the urgent need of much larger contributions thereto, should enlist the most serious consideration of our clergy and parishes in regard to their duty to God towards this cause.

Resolved, That the Freedman's Commission is entitled to representation, by delegates from their own body, to present the cause of the Commission at the Delegate Meetings of the Board of Missions, and to receive whatever may be then contributed in the general collection specifically to the objects of the Commission.

Resolved, That the efficient support of the Memphis Colored Orphan Asylum is urged upon the Freedman's Commission, and on all parishes of our Communion, as an object eminently worthy of the liberal contributions of Christian benevolence.

All which is respectfully submitted.

Signed, on behalf of the Committee,

CHAS. P. MCILVAINE, *Chairman.*

On motion of the Rev. Dr. HOWE, the first resolution of the Committee was adopted by the Board.

On motion of the Rev. J. L. CLARK, D.D., the second resolution of the Committee was amended and adopted by the Board in the following form:

Resolved, That the Freedman's Commission is entitled to representation by delegates, to present the cause for the Commission at the Delegate Meetings of the Board of Missions; and that at each Delegate Meeting, after addresses have been made, the collection shall be equally divided between the Foreign and Domestic Committees, and the Freedman's Commission.

On motion of the Rev. Dr. LITTLEJOHN, the third resolution was amended and adopted by the Board in the following form:

Resolved, That this Board observe, with gratification, that the Freedman's Commission has, during the past year, rendered such aid as they were able to the Asylum for Colored Orphans at Memphis, and that its efficient support is urged upon the Commission and all parishes of our Communion, as an object eminently worthy of the liberal contributions of Christian benevolence.

The following communication was received from the House of Bishops:

HOUSE OF BISHOPS, ST. JOHN'S CHAPEL,
NEW YORK, October 5th, 1866.

REV. AND DEAR SIR:—In accordance with the instructions of the House of Bishops, I beg to enclose to you a copy of Resolutions reported by a Committee appointed "to consider and arrange new Missionary Jurisdictions," and which were unanimously adopted by the House, at its session yesterday.

I am, very respectfully, yours,

HENRY C. POTTER.

Secretary of the House of Bishops.

THE REV. JAMES H. EAMES, D. D.,

Secretary of the Board of Missions.

[COPY.]

"The Committee propose for the adoption of this House, the following resolutions:

1. The Territories of New Mexico and Utah are hereby detached from the jurisdiction of Nevada, etc.
2. The Territories of Montana and Idaho are detached from the jurisdiction of Colorado, etc.
3. Montana, Utah and Idaho are hereby constituted the jurisdiction of a Missionary Bishop.
4. New Mexico is henceforth attached to Colorado.

Respectfully submitted.

(*Signed*) ALFRED LEE.
JOSEPH C. TALBOT.
GEORGE M RANDALL.

The Missionary Bishop of Colorado presented and read his annual report.*

On motion of Rev. JOHN COTTON SMITH, D.D., it was

Resolved, That the Secretaries of the Foreign and Domestic Committees be requested to confer with the Missionary Bishops of the Church as to the publication of their several reports, and to publish such a number of copies, not to exceed 5,000, as may be thought best; and that the same number of the Freedman's Commission Reports, if thought proper, be also published.

Rev. Dr. LITTLEJOHN, on behalf of the Chairman of the second of the three Committees to whom was referred the Annual Report of the Domestic Committee, presented and read the following report:

The Committee to whom was referred the subject of the best means of obtaining from the Church larger gifts for the support of Domestic Missions, respectfully report:

At the beginning of this year, the Church mapped out new Episcopal missionary jurisdictions, appointed new Missionary Bishops, and set in motion measures for a more active missionary work; yet, at the close of the year, it is reported that she has suffered her offerings for missions in the West to decrease. This is a misfortune, if it be not a fault and a shame.

The comparison of the closing year with either of the two preceding, as to the number of parishes contributing, affords no encouragement. Omitting four hundred and fifty-two parishes in the Southern Dioceses, seven hundred and fifty out of two thousand and eighty-two are all which have cast any offering for Domestic Missions into the treasury of the Lord in the Church. Suppose one-fifth of the parishes to be without clergy, and with little beside the name, less than one-half of all the parishes of the Church, having life and ability, have fairly devoted them to the obedience of that command of our Lord, by which "the glorious Gospel is to be preached and His kingdom enlarged."

There was a generation in which the silence of twelve or, at the most, one hundred and twenty individuals had lost the world's salvation. If

* See Appendix N.

Church people be indifferent, in this our generation, when the wants of souls are especially manifest, when foundations for noble structures are to be laid in this seed time, what damage (irreparable, or to be restored only by the labor of several generations) may not be done?

It is plain that an earnest effort must be made, from year to year, to lessen the number of the non-giving parishes, till every congregation of the Church in our land sends an annual offering, however small, to the treasury of Domestic Missions.

The Board should not lack effective agencies to present this cause of Christ to the parishes of the Church, and to waken and sustain their interest. The parochial clergy are its true and best agents. It ought to be able to trust to them, furnishsng only the information with respect to the field, its wilderness aspect and its occupation, which they need. The minister, roused and moved by the missionary heart, must bring before his people the facts he has learned and press their duty, and that promptly and earnestly, as one goes in from the biting frost to the warm guest-chamber, to tell of women and children he has found at the gate starving with cold and hunger. We cannot but see good results, if the people of every parish, every month or two, or even once in a quarter of a year, are asked to listen to extracts from missionary papers, and to join in prayer for the great harvest.

There is no want of money held by members of the Church, and there is no matter brought to the sympathies and hearts of the people so important as this which the Board has in charge. If men can be induced to deny themselves for any object, shall it not be for that for which our Lord gave his life? If any man, or voice of man, can persuade them to be liberal in their gifts, shall the Church of the living God fail? Courage may be required to ask often for contributions; yet, oftener than our faith easily believes, we meet people ready to give and glad to distribute; and not they who give, but they who do not give, find fault with frequent collections.

The Board of Missions may properly ask its chiefest and most deeply interested members, the Bishops of the Church, to charge upon every one of the flocks especially entrusted to them, the duty of giving to our Domestic Missions.

We look with confidence to the Delegate Missionary Meetings, as an instrumentality of great and immediate service in the increase of gifts to the treasury.

These Resolutions are submitted for the action of the Board:

Resolved, That the Board esteems the parish clergy its best agents for Domestic Missions.

Resolved, That the parish clergy are earnestly requested to keep fresh in the memory of their people the duty of giving to the Domestic Missions of the Church, and to provide frequent opportunities for contributing their gifts.

Resolved, That the Board commend the SPIRIT OF MISSIONS to the congregations of the Church as a useful instrument for spreading interesting and valuable missionary information, and urges its wider circulation.

The Committee also recommend that the Board take from the table

the third resolution of the Committee to whom the subject treated in their report was referred last year, recorded on page 20 of the Proceedings, and give the same a passage.

The resolution reads as follows:

Resolved, That this Board hereby expresses the hope that the Bishops, Missionary or Diocesan, in charge of fields occupied by Domestic Missionaries, will devote a few weeks each year, as they may find it convenient, in pleading this cause, as delegates or otherwise; and that the Domestic Committee be instructed to arrange for such services with those of them who can conveniently comply with this request; and that the Committee be also advised, at their discretion, to employ missionaries occasionally in the same duty; in all such cases, the expenses of temporary agents to be paid in addition to their regular salaries.

JOHN B. KERFOOT,
W. H. LEWIS,
ALEXANDER BURGESS,
JOHN BOHLEN.

The resolutions connected with the report were adopted.

The Rev. Dr. LITTLEJOHN, in behalf of the Chairman of the first of the three Committees, on the Domestic Committee's Report, presented and read the following report:

The Committee to whom was referred that portion of the Report of the Domestic Committee which relates to Missions and the missionary field, together with the Missionary Episcopate and Associated Missions, respectfully offer the following report:

Your Committee are more than ever impressed with the increasing greatness of the task laid upon the Church in this land. The outlook is overwhelming. The conscience and the judgment stagger under the accumulating burden of responsibility, and still more under the painful consciousness that the general mind of the Church is so feebly alive to its own duty, or to the sublime and pressing opportunities of the hour. As a Church, we have been endowed with powers and aptitudes, and confronted with urgencies and demands, which of themselves should move, and thrill, and energize us like some special inspiration of God. If it be the rule and test of a faithful stewardship that we are to minister the precious gift of salvation as we have received it, if it be the essential feature of our great commission that we are to preach the Gospel to every creature, if it be distinctly within our knowledge that "To whom much is given, of them, much shall be required," we may well tremble, lest for our sloth, that gift, and that commission, be taken from us.

In view of the vast and appalling work before us on this continent, with its rapidly multiplying millions of souls, and the utter inadequacy of the means provided to do it, we feel that a voice of warning should go through the Church, that every pulpit should resound with glowing and emphatic exhortations to the people of God to arouse from their torper, to pour forth of their abundance, and to gather around their altars, public and private, and wrestle there in prayer until they shall receive another

baptism of the Holy Ghost. Indications thicken about us on all sides of the work we might do for the multitudes of this country. No thoughtful mind can fail to see how profoundly the career of this now consolidated Republic will influence the civilization and progress of the human race. That career will be beneficent or otherwise, will justify or disappoint the hopes of mankind, according as we shall succeed or fail in bringing it under the sway and inspiration of a distinctively Christian impulse. It is no presumption to claim that this Church is specially furnished and adapted to this. She has in this direction, great and conspicuous advantages. Her stedfast adherence to the simplicity of the primitive creeds, her freedom from dogmatism on all minor points of Christian belief, the authority and emphasis of her voice on the essentials of faith and practice, the generous liberty she allows in all else, the order, stability, and beauty of her worship, the care with which she guards the scriptural prerogative of an ordained priesthood, together with the fullness of her recognition of the common and royal priesthood of all God's people, the dignity, prestige, and power of her historic position as an acknowledged branch of the One Catholic and Apostolic Church, all these are elements and conditions of influence in this land which ought to, and if properly handled would place us in the forefront of all systems now competing for the spiritual mastery and direction of the national life.

Clearly we live in a time which demands as never before, comprehensive plans and bold instrumentalities. There is an almost boundless scope for enterprise and invention. We should turn over and sift the existing modes of missionary labor, and where defective, resolutely apply the remedy. We should cut off the dead limbs and burn up the weeds wherever we find them, regardless of old prejudices and attachments. The thing that would do yesterday may be ruled out by the emergencies of to-day. In this duty of re-casting and adapting afresh the current means for extending the Church, this Board should not hesitate to act up to the final limit of the discretion allowed them.

Your Committee would congratulate the Board upon the evidences of increasing zeal and labor presented in the Reports of our missionary Bishops. These noble servants of the Church fully appreciate the magnitude of the task assigned them. They present plans, they set forth wants, they describe opportunities, they record labors which ought to fire the heart of the Church. All praise and honor to these men, for the heroic fidelity and persistant energy which they have exhibited in those outlying regions, which are soon to blossom into great and populous Empires. They are planting amid tears, where others shall reap with joy.

Your Committee would recommend increased attention to the work of Associated Missions. We are persuaded that these are one of the needed instrumentalities of the hour. It is surprising that, in a missionary field so vast as ours, we should have been so slow to discover and apply an agency, which the Church has so thoroughly tested and so often used centuries ago. This, beyond all others, was the power relied upon to bring under Gospel influence the once pagan and barbarous races of Northern Europe. It now offers itself as an expedient which will enable the Church to economise her strength, invigorate her missions and achieve results hitherto deemed impossible. In this connection, your

Committee would express their joy that another missionary Bishop has been added to the list, whose jurisdiction will cover the hitherto unoccupied Territories.

The Domestic Committee inform us that we are called upon to aid and direct the Missionary work in thirty-one States and Territories. This announcement is most significant. It assures us that the mournful and calamitous separation of the two great sections of the Church which God for a time permitted, has passed away, the waters of Life again flow freely in the old channels, the last vestiges of a temporary alienation are rapidly disappearing, and the old voice of unity and concord is returning upon us in common supplication for Salem's peace. But as the cloud, which for a time hid many of our brethren from sight has lifted, it has revealed new objects for our compassion aud solicitude. Those emancipated millions have a claim upon us for sympathy and help which cannot be disregarded.

There are many other topics of interest suggested by the Annual Report, but your Committee refrain from alluding to them, as some of them will be brought to the attention of the Board by other Committees.

We recommend the adoption of the following resolutions :

Resolved, That this Board repeat with increased emphasis and solemnity the appeals made to the people of God in past years, calling upon them to awake to the duties and opportunities of the hour, to multiply their prayers and contributions in behalf of Home Missions during the coming year.

Resolved, That the necessities of the field demand fourfold the amount of funds raised in any previous year, and that failure to provide such increase will be accounted of God an evidence of culpable coldness and neglect.

Resolved, That the Board hail with joy the manifest and precious fruits of the Apostolic labors of our missionary Bishops, and that we pledge them our sympathy and aid in carrying out the work entrusted to them.

Resolved, That it is matter for congratulation and thanksgiving, that the House of Bishops have so promptly filled the vacancy in the missionary Episcopate.

Resolved, That the attention of this Board shall hereafter be more largely directed to the establishment and encouragement of Associated Missions wherever practicable.

Resolved, That this Board rejoices over every token of the renewed union and unity of the Church in this land, and that we will address ourselves with augmented energy and zeal to the claims of the Southern portion of the field.

S. A. McCoskry.
Henry W. Lee.
A. N. Littlejohn.
R. A. Hallam.
S. H. Huntington.
William Welch.

The resolutions connected with the report were adopted.

The Bishop of New York retiring, the Bishop of Iowa took the chair.

The Rev. Dr. Abercrombie, on behalf of the Committee on the Mission to the Germans, presented and read the following report:

The Committee on Missions to the Germans report:

That the information which has been received of the religious condition and numbers of the German population in the United States, claim the earnest interest and missionary action of the Church.

That some of our largest parishes have established German missions, and that the imitation of their example is earnestly recommended to the clergy in our respective cities and towns.

That your Committee would refer the Board to the full and elaborate report made at the meeting of this Board in 1860, upon the vast numbers and spiritual destitution of the Germans in varied sections of our country, and that the information received since that date confirms the facts and views presented in that report.

That having fulfilled the object for which they were appointed, your Committee ask to be discharged.

ROBERT ABERCROMBIE,
JOHN BOHLEN, } *Committee.*

On motion, the Committee was discharged.

On motion of Rev. Dr. KEENE, the following resolution was adopted:

Resolved, That the Oneida Mission at Duck Creek be considered as an independent mission of the Church.

The Bishop of Western New York informed the Board that his friend Col. Lowry, of the English army, was present, and, being well acquainted with and interested in missions of the Anglican and American Churches, would, upon invitation, address the Board. The invitation was cordially extended, and Col. Lowry addressed the Board.

It was, on motion,

Resolved, That after the reading of the minutes and suitable devotional exercises, the Board adjourn *sine die*.

The minutes were read and approved.

The Board, having united in singing the *Gloria in Excelsis*, adjourned, the Benediction being pronounced by the Bishop of Iowa.

Attest, JAMES H. EAMES, *Secretary.*

APPENDIX.

[A.]

REPORT OF THE DOMESTIC COMMITTEE.

The Domestic Committee, in presenting to the Board of Missions their Thirty-first Annual Report, are providentially called upon to record the decease of one of their number.

On the 18th of August last, the Rev. James Dixon Carder, D. D., for many years the able and faithful Secretary and General Agent of this Committee, was "gathered unto his fathers,"—as his life furnished the best evidence for believing—"in favor with God, and in perfect charity with the world."

Those now present, who were in attendance at the numerous and very interesting meetings of the Board, held in October last, will remember how their sympathy was awakened by the evidences of physical decay and suffering, and of patient and heroic Christian endurance, which were almost constantly exhibited in his appearance. He worked on in the interest of the Committee and the Board, until the last remnant of working ability was turned into very weakness itself. Those only who knew him intimately, in his private and official relations, could fully appreciate his worth; and such only can fully estimate the loss which the militant Church has sustained in his death.

ASSOCIATE SECRETARY AND GENERAL AGENT.

The Associate Secretary and General Agent reports that he has devoted all the Sundays of the year, with the exception of eight, to the work of presenting to the Church the claims of the Domestic field. He has everywhere been cordially welcomed by the clergy and the people, and the results of his efforts in this department of the service are satisfactory, so far as immediate pecuniary returns are concerned,

amounting in the aggregate to very nearly $10,000; this is in excess of what the same parishes contributed in the last year during which no visit of an agent was made.

In the early part of December last, the health of the late Dr. Carder became impaired to such an extent that he was obliged to retire from the service of the Board. Since that time, the work of the office, including the responsibility of editing the Domestic department of the Spirit of Missions, has been performed by the Associate Secretary and General Agent.

INCREASE OF STIPENDS OF THE MISSIONARIES

For about four years there has existed what is designated an "increase fund," out of which some of the missionaries, deemed to be most needy, have received an increase in their regular stipends. Early in the year, the Committee, deeply impressed with the belief that none of the missionaries of this Board were adequately remunerated for their services, ordered ten per cent. to be added to the stipends of all who had served during the previous year, and had not participated in the benefits of the fund above referred to. This increase—not so large as the Committee desired to make it, but as large as they could see their way clear to meet,—has been received with gratitude by all to whom it has been extended, and has served to stimulate the zeal and courage of some who were ready to faint.

FUND FOR THE RELIEF OF THE SOUTHERN CLERGY.

In accordance with a resolution of this Board, adopted at its last meeting, a circular was immediately addressed to all the clergy and congregations of the North and West, soliciting prompt and liberal aid for the clergy of our Church in the Southern Dioceses. This appeal brought to the treasury of the Committee the sum of $10,232.53, which has been disposed of according to the instructions of the Board, and has served to lighten some burdens which otherwise might have proved too heavy for endurance.

THE SPIRIT OF MISSIONS.

Thirty years ago, last June, Bishop Doane, as Chairman of a Committee appointed to consider and report on the subject of the missionary paper of the Board, expressed the hope that the Spirit of Missions, only the fourth number of which had then appeared, "would become an engine of immense importance to the great interest of missions in this Church." It was reported last year to the Board that this paper had about two thousand subscribers; and that, in order to supply gratu-

tiously the clergy of parishes contributing to one or the other of the interests represented by the two Committees, a little more than three thousand copies were printed.

The last issue reached the number of five thousand, five hundred. This increase was required to meet the increased and steadily increasing demand for the publication; one thousand and seven hundred new subscribers having sent in their names since the first of January last, and the gratuitous circulation to the clergy having been extended to all expressing a desire to receive it. This paper has not yet become "an engine of immense importance to the great interests of missions in this Church;" but its editors are happy in being able to state that there are at the present time many cheering indications that the day is not far distant when it will become such. There should be an earnest and hearty effort made for its more general circulation throughout every Diocese in the land. It should have 20,000 subscribers. With such a subscription-list, and made worthy of the stupendous Christian interest for which alone it exists, its influence would be great, not only in spreading missionary information, and awakening and directing missionary zeal, and so in securing more sympathy, more prayers, more men, and more money, in aid of proper missionary work, but also in building up an unsectional and uncontroversial Christian literature in this country. The issues of an unchristian press—not to use a term more expressive of positive and very active elements of mischief—are everywhere. The Spirit of Missions may be made and should be made a power to counteract, at least in some degree, the poison thus widely and persistently diffused.

FINANCIAL STATEMENT.

RECEIPTS.

1865. Sept. 30—Cash on hand as per Treasurer's Report, Sept. 30, 1865			$9,820 75
Temporary investment, as per Treasurer's statement, to Sept. 30, 1864	18,000 00		
Temporary investment, as per Treasurer's statement, to Sept. 30, 1865	17,000 00		
			35,000 00
1866. Sept. 29—Received for general puposesr for year ending at this date			54,645 92
" Received for the relief of the Southern Clergy,			10,232 53
" Received for other special objects not under the Committee's control			13,303 85
" Received for premium and interest on $4,000, U. S. securities sold			270 40
Total Receipts			$128,273 45

1866.	DISBURSEMENTS.		
Sept. 29—Amount paid by Treasurer for year ending at date.....			$90,419 00
Amount appropriated to Missionary Episcopate Fund...			2,200 00
In Treasurer's hands:—			
Amount of temporary investment.....	$35,000		
Less one-half of amount received for legacies during the year, ($4,259 78.)			
Appropriated to Missionary Episcopate Fund, say.....	$2,200		
Also am't applied to General Fund..	4,000		
	6,200		
	28,800		
Cash in bank.....	1,854 45		
		30,654 45	
			$123,273 45
Sept. 29—The balance in the Treasurer's hands at the present time is, temporary investment.....		$28,800 00	
Cash in bank.....		1,854 45	
			$30,654 45

NOTE.—In addition to the above there is a permanent fund amounting to $11,000; the interest only of which is available for current work

The foregoing statement shows the following results as compared with those of the previous year:—

COMPARATIVE RECEIPTS FOR GENERAL PURPOSES.

Total receipts for general purposes for the year ending Sept. 30th, 1865.....	$63,247 47
Total receipts for general purposes for the year ending Sept. 29th 1866.....	54,645 92
Decrease in receipts for general purposes, present year.....	8,601 55

COMPARATIVE RECEIPTS FOR SPECIAL PURPOSES

Total receipts for special purposes, year ending Sept. 29th, 1866.....	13,303 85
" " " " 30th, 1865.....	9,267 17
Increase of receipts for special purposes, present year.....	4,036 68
Amount for Southern Clergy Fund.....	10,232 53
Total increase for special purposes, over last year.....	$14,269 21

RESULT.

Total payments for year ending Sept. 29th, 1866.....		$90,419 00
Southern Clergy Fund.....	$10,232 53	
Other special contributions.....	13,303 85	
		23,536 38
Aggregate paid for general purposes to Sept. 29th, 1866.....		$66,882 62
Amount of outstanding checks " " "		2,947 96
Due for salaries of Missionaries accrued to Oct. 1st, 1866.....		18,236 50
Total expenses for year ending Sept. 29th, 1866.....		88,067 08
Receipts for general purposes, year ending Sept. 29th, 1866.....		54,645 92
Deficit in receipts for general purposes to meet current expenses of the year..		$33.421 16

PRESENT FINANCIAL CONDITION.

Cash in Treasurer's hands	$1,854 45	
Amount invested	28,800 00	
		$30,654 45

LIABILITIES.

Outstanding checks	2,947 96	
Salaries accrued to October 1st, 1866	18,236 50	
		21,184 46
Amount available October 1st, 1866		$9,469 99

LEGACIES.

The following items have been received from Legacies, viz.:

Legacy of Mrs. Susan A. Remsen, late of New York, $1,000, less Goverment tax, $60,	$940 00
Legacy of Miss Matilda Van Ness, late of New York, $100,	100 00
Legacy of Mrs. Lydia Morgan, late of Poughkeepsie, New York, $1,000, less Government tax, $60,	940 00
Seventh dividend on the residuary estate of the Hon. A. Ayrault, late of Geneseo, W. N. Y., $165,	165 00
Legacy of Miss C. M. Moore, late of Philadelphia, Penn., one-half, $655.95	655 95
Legacy of Thos. N. Rogers, Esq., late of Newcastle, Del., one-half, $300, less Government tax, $15,	285 00
Estate of Miss C. Moore, late of Philadelphia, Penn., $22.50,	22 50
Portion of legacy of G. B. Worthington, Esq., of Batavia, W. N. Y., $100,	100 00
Legacy of E. Seaman, Esq., $200,	200 00
Legacy of Hanford Smith, Esq., late of Newark, N. J., one-half, $422.33,	422 33
Legacy of Russell Hotchkiss, Esq., late of New Haven, Conn., one-half, $373, 00	373 00
From the estate of Miss Lu[illegible] Nichols, late of Newtown, Conn., $56,	56 00
	$4,259 78

One-half of the above amount, in obedience to an order of this Board passed at its last meeting, has been invested for the endowment of Domestic Missionary Episcopates. The Committee are unanimously of the opinion that current receipts from legacies, as well as those accruing under other forms, unless otherwise designated by legators, are to be regarded as intended for current missionary work and cannot properly be used for any other purpose. Besides, the present is most emphatically the seed-time of the Church in this land, and not the time for adopting measures to make the burdens of those who are to come after us lighter than our own. If the ordinary methods of expenditure do not, in any year, exhaust the funds at the disposal of the Committee, then, to employ the language of a resolution passed by this Board at its last meeting, let missions be established "on the associate or collegiate plan, with a view to the organization of schools for both sexes, and to the gradual development of a system of itinerant missionary work." The conviction is firmly

settled in the minds of the Committee that any given sum expended at the present time in aiding any of our missionary Bishops to inaugurate their work, would almost certainly be more effectual in forwarding the great interests under the direction of this Board than twice the same amount expended in ten or five years from this date. It would seem a wiser policy to enable our missionary Bishops, to the full extent of the means at command, so to establish the Church and her institutions in their respective jurisdictions as to ensure early and ample provision for their own endowment and support.

The Committee respectfully and earnestly request the Board to repeal the order to which reference is here made.

Dioceses, etc.	Number of Churches.	Number of Churches contributing in			Amounts contributed in		
		1864.	1865.	1866.	1864.	1865.	1866.
Maine	18	6	8	7	$196 51	$232 22	$288 83
New Hampshire	19	12	12	14	362 81	289 88	471 83
Vermont	39	18	26	15	290 27	359 12	366 01
Massachusetts	78	29	29	32	2,703 56	2,931 56	3,951 17
Rhode Island	31	19	22	21	1,845 36	2,556 83	3,064 75
Connecticut	125	80	76	72	5,848 32	6,130 68	7,033 82
New York	311	163	143	129	18,665 13	18,016 57	24,835 07
Western New York	177	90	88	90	2,256 30	3,165 18	3,715 93
New Jersey	110	26	33	27	1,651 49	3,692 07	1,461 60
Pennsylvania	235	54	73	65	3,861 21	.....	6,986 52
Pittsburgh	...	...	...	8	.....	7,212 72	1,132 26
Delaware	26	12	11	13	287 80	295 51	318 64
Maryland	179	32	32	33	1,334 75	4,517 47	3,403 11
Virginia	75	2	...	.....	25 00	.....	39 20
North Carolina	72	...	...	2	.....	.....	6 00
South Carolina	72	...	...	.....	.....	.....	.....
Georgia	29	...	...	.....	.....	.....	.....
Florida	14	1	1	2	10 00	10 00	139 72
Alabama	41	...	...	.....	.....	.....	.....
Mississippi	46	...	...	.....	.....	.....	.....
Louisiana	51	1	...	3	58 62	.....	48 25
Texas	24	...	...	2	.....	.....	15 00
Arkansas	9	1	...	1	86 00	.....	27 40
Tennessee	30	...	...	1	.....	.....	21 35
Kentucky	39	12	8	8	471 20	514 10	1,082 60
Ohio	101	30	29	32	918 36	1,451 50	1,535 68
Indiana	36	23	20	21	591 70	340 80	398 23
Illinois	100	26	28	31	312 33	1,702 90	1,519 99
Michigan	74	36	32	26	853 76	1,063 30	1,683 54
Wisconsin	74	25	27	27	282 54	1,011 57	970 46
Minnesota	48	25	27	32	274 95	304 00	738 59
Iowa	45	15	11	10	105 54	140 80	83 70
Missouri	32	9	9	10	591 80	1,125 05	1,687 65
Kansas	15	1	1	2	3 00	14 25	20 00
Nebraska	9	6	9	8	63 35	134 80	114 20
Dakota	3	1	1	1	7 55	18 85	7 10
Montana	...	...	...	.....	.....	.....	.....
Colorado	2	1	...	.....	21 10	.....	.....
New Mexico	...	...	...	.....	.....	.....	.....
Arizona	...	...	...	.....	.....	.....	.....
Utah	...	...	...	.....	.....	.....	.....
Nevada	7	2	1	1	42 50	15 00	30 00
Idaho	3	...	3	.....	.....	275 00	.....
Washington	5	1	4	4	27 00	154 05	110 20
Oregon	11	6	7	5	107 80	586 25	190 29
California	30	8	7	6	227 25	170 87	259 04
Legacies	...	...	...	.....	20,048 72	10,111 93	4,259 78
Miscellaneous	...	...	...	.....	2,235 01	3,983 57	3,940 57
Totals	2545	773	778	761	$66,581 19	$72,514 94	$75,957 08

Thirty years ago last June, this Board, as now constituted, held its first Annual meeting, in Trinity Church, in this city.

The Bishops of Connecticut, Pennsylvania, New York, and New Jersey, then present, and taking a deep and lively interest in the missionary work of the Church, are not with us to-day, God having provided for them something better than we have yet attained; and so with Drs. Henshaw (afterwards Bishop), and Anthon, and Cutler, and Milnor, and Boyd, and others. They are not bodily with us to-day; and yet, in their contributions of mind and heart to the great interest which, as years have passed, has been steadily taking on grander and grander proportions, and now rises to a magnitude and branches out into opportunities that are both sublime and appalling, demanding great service at our hands, they are very really and blessedly with us. Death strikes down the Christian leader and champion, or the devout and heroic privatte a his side; the warm current of their natural life is stayed; but the current of their higher and more mysterious life, "hid with Christ in God," flows on in the results of its divine activities in this sphere, and, in those results, is gathered up by those who come after and take up the work that fell from strong hands which became powerless when their power seemed to be most needed. Thus, at this our annual missionary gathering, we have to do not only with the work in which good men who have passed away were happily and deeply interested, but also, in a sense too real and important to be overlooked, with those workers themselves. In the spirit that they were of, no less than in the yet unfinished work (wholly Christian and far-reaching in its aims,) which they projected and toiled in, the earnest missionary men of thirty years ago, who have since entered into rest, are with us to-day—and with us, possibly, if not quite certainly, rather to rebuke than to commend. In their day they labored, and we have entered into their labors. In their presence, can we claim to have been faithful as they were faithful?

COMPARATIVE VIEW OF THE FIELD IN 1836 AND 1866.

When the Domestic Committee presented to this Board their first Annual Report, in 1836, the western limit of our missions fringed the Lower Mississippi aud the Illinois rivers. In the interval of thirty years some results have been secured that call for gratitude to God, while what has been done is far too little to be taken as evidence that this Church has, during the whole or any portion of this period, been fully awake to the greatness of her obligations and opportunities. Now, large

Dioceses, some of them numbering from sixty to eighty clergymen and parishes, lie west of the Western limit of 1836. In the great Northwest, with its millions of hardy pioneers, working out material results that almost confound the power of computation, a very considerable share of whatever Church strength exists may be fairly claimed as the fruit of our Domestic Missionary labor. And the work has also spread down into the great Southwest, and passed around to the Pacific coast, where the great Diocese of California and somewhat extensive missions are founded. Thence it has traveled backward into the Rocky Mountains, towards the point of starting, tendering its services to establish the Gospel and the Church among a mining people, and to sanctify their gold and silver unto the Lord.

But it may be well to dwell a little upon particulars, which are appealed to in verification of these general statements.

MAINE.

In 1836, the Committee reported one station in Maine, and one missionary. From that time to the present, aid has been extended to this Diocese, in such amounts as have been asked for. At the date of the Committee's last Report, there were three stations in Maine, one of which has since become self-supporting. One missionary has served during the whole year, one for nine, and one for seven months.

NEW-HAMPSHIRE.

In 1836, no work had been done in New-Hampshire under the direction of the Committee. In 1837, two stations were adopted, but only one of them, Concord, was supplied with a missionary. For the balance of the thirty years, the same may be said as in the case of Maine. In this Diocese there are three stations and three missionaries, two having served during the whole year, and one for six months.

DELAWARE.

But little work has ever been undertaken by the Committee in this Diocese. During the past year, one missionary, as for some time previous, has had charge of four stations.

OHIO.

From the Report of the Domestic Committee made to this Board in 1836, it appears that we had then in the Diocese of Ohio six mission stations and four missionaries. From that date to the present time, with the exception of the period of four years, an annual appropriation to the amount asked for, never very large, has been made to Ohio; and it is believed that no other appropriations of the same magnitude have yielded

more abundant spiritual or material returns. The number of clergymen in Ohio, in 1836, was 47; the present number, including the two Bishops, is 102. During the past year we have had there two stations and two missionaries.

ILLINOIS.

In 1836 the Committee reported that there were seven stations and five missionaries in the Diocese of Illinois. These missionaries, with one other clergyman, made up the entire clerical force to which Bishop Chase could then look for aid in preaching the Gospel and establishing the Church over the great field committed to his supervision and care. Chicago was then a mission station, the missionary reporting that, by the blessing of God, his congregation continued to increase; that during one quarter of the year he had baptized three infants, attended six funerals, married two couples, and that four persons had been added to the Communion. In the early part of August, 1836, Bishop Chase, in a letter addressed to the Committee, stated that he had recently visited Chicago, preached to a crowded congregation, confirmed two persons, and administered the Holy Communion to about twenty.

During the past year two Bishops have been elected from among the clergy of Chicago. One of them has been consecrated, and for several months has been devoting all his energies to the great missionary work in Nebraska and Dakota. It is expected that the other will be consecrated in the course of a few weeks. Now, in marked contrast with the seven mission stations of 1836, there are in Illinois one hundred parishes, and nearly one hundred clergymen in place of the seven of that year. And to this growth, which is enough to be thankful for, while it is not all that it might have been, the Board of Missions through the agency of the Domestic Committee, in dispensing the offerings of the general Church, have steadily contributed during the whole thirty years. The charities and labors of the faithful bestowed upon this portion of our home-field have not been in vain. The sowing has been all too scanty and too tardy, but the harvest, so far as it has been gathered, through the favoring grace of God, is more than the sowing would have seemed to warrant; while the portion yet unripe promises to faithful culture all that faithful men can need to save them from doubt or weariness in the service of their Lord; nay, all that faithful men can need, it should seem, to draw forth all their Christian powers in the service of their Lord. Four missionaries have served in this Diocese during the past year—one for nine, one for eight, two for six, and one for three months.

INDIANA.

In 1836, there were in Indiana six mission stations, three missionaries and four clergymen not officiating as missionaries. Much of the early and hard missionary work of Bishop Kemper was performed in this State, and the fruits of his wisdom and energy have not yet all been gathered. Until 1849, or for about thirteen years after his consecration, Indiana was a part, and, we may say only a small part, of the vast missionary jurisdiction to which he was appointed.

Now, in 1866, there are in this Diocese nearly forty parishes, and, including the two Bishops,—one of them disabled, but the other well acquainted with, and well disposed to missionary service,—thirty clergymen. During the entire thirty years the means placed at the disposal of the Committee have been dispensed to Indiana with as much liberality as the equally urgent calls from other portions of the field would justify. The expenditure has thus far yielded satisfactory returns, and as the principal abides absolutely safe and without waste under the ever-watchful care of God, notwithstanding the changes and chances of the world, the returns of the future are contemplated without anxiety.

Five missionaries have served during the whole of the past year, two for nine, one for six, and one for three months.

MICHIGAN.

In 1836, the Committee reported that, in Michigan there were five stations and three missionaries, and no other officiating clergyman within its broad limits. Later in this year, Bishop McCroskry entered upon his great work in this Diocese. A noble layman, then and now on the ground, in a communication for the Spirit of Missions which appeared in the early part of 1865, referring to the joy and courage awakened in his own and other hearts by the presence of their Bishop, and speaking of him as "being himself a missionary in spirit," further remarks that "the work of missions has ever since claimed his attention. The necessities of his own Diocese have always had his earliest and most earnest care. The result has been a steady growth, averaging over two parishes a year, for a period of over twenty-eight years. There are now sixty-seven parishes, a few of which have suffered from the changes incident to the settlement of a new country, where stability comes only with time. In these parishes there are forty-five church edifices, and several 'upper rooms.' The last Convention reported four thousand Communicants. But the harvest has been more particularly marked in the little frontier town, Detroit, where the meek and godly Cadle gathered the five Communicants in the Indian Council House. That town has grown to be a city of over fifty thousand inhabitants, with five parishes, having their

four churches and two chapels of stone, one church of wood, and three parsonages, and numbering one thousand, one hundred and seventy-seven Communicants, one thousand, six hundred and sixty Sunday Scholars, one hundred and ninety-seven Teachers, all these parishes 'striving *together* for the faith of the Gospel,' and endeavoring to impart to others the spiritual gifts they have received."

This growth has mainly taken place since 1836; at that date the parish in Detroit had acquired considerable strength, having some two years previously ceased to receive missionary aid. And this growth has been largely ministered to by what the general Church has enabled the Domestic Committee to do as the agent of this Board of Missions. Some have planted and others have watered, and God has given an increase that calls for gratitude and encourages to increased zeal and energy on the part of all concerned. The foundations are broadly and strongly laid in this Diocese, and the builders thereupon, though all too few, are among the best in the land. Bishop McCroskry, entering upon his work in Michigan in 1836, with one vacant, though self-supporting, parish, five mission stations and three missionaries, has the satisfaction, in 1866, as a part of the earthly reward of his labors, of administering a Diocese numbering sixty-eight parishes and sixty-four clergymen, (one of whom, the Rev. Wm. E. Armitage, D.D., has during the past year been elected Assistant Bishop of the Diocese of Wisconsin) a Diocese thoroughly at unity in itself, and so giving promise of future service that shall be largely felt as a guiding and controlling power in all that appertains to the right ordering of society and the advancement and triumph of the kingdom that is not of this world. Four missionaries have served in this Diocese during the year covered by this Report, two for nine months, and one for three months.

WISCONSIN.

In presenting their first report to this Board, in 1836, the Domestic Committee were only able to state that they had adopted three stations in what was then the Territory of Wisconsin, and that two of them were vacant, there being (without reference to the work among the Indians) only one clergyman of our Church in all the region thus designated, and that he was serving under their appointment at Navarino, and was obliged to officiate in a school-house, the use of which could be had for only a part of the time. Milwaukee and Root River, now Racine, were made a station in that year, and the Committee, when they made their report, were in correspondence with a clergyman who they believed would accept the appointment, and be a useful pioneer in that section of the country. Now, after thirty years, in the State and Diocese

of Wisconsin, there are seventy-four parishes, a large proportion of which have been aided by the Committee for longer or shorter periods of time. Many of these parishes have been for years self-supporting, and not only so, but have steadily contributed to the general missionary work of the Church, and no doubt even more liberally to missionary work within the Diocese. In 1836, there were in Wisconsin (exclusive of our Indian missions at Green Bay, Duck Creek, and Lake Winnebago,) three mission stations and one missionary. In 1866, the venerable Bishop Kemper, who has seen more than thirty years of hard missionary service, heads a noble band of clergymen, to the number of nearly seventy. The Committee have, to the extent of their ability, for more than thirty years extended aid to the missionary interest in Wisconsin, and are happy in the belief that the good seed which they have helped to sow has produced, and will yet produce, much fruit to the glory of God; and, to their apprehension, the end of the sowing is not yet. A vast amount of missionary work is yet to be done in this portion of the field, missionary work that will yet, for many years, call steadily for aid from the general missionary funds of the Church.

In this Diocese eight missionaries have served during the whole of the past year—two for nine, one for six, three for three, and one for one month. Two new stations, Sparta and Lancaster, have been adopted. The work among the Oneidas, which was inaugurated previous to 1836, has been continued during the past year, with better evidence of beneficial results than has been exhibited in former years.

MINNESOTA.

Minnesota has come in as a new and interesting field since 1836. As late as 1849, Bishop Kemper, in his Annual Report to the Board of Missions, stated that there was only one clergyman of our Church in that territory, and that he, while willing to do what missionary work he could, was serving as Chaplain at Fort Snelling. The first appropriation by the Committee in aid of the work there, was made in 1853, when two missionaries were serving under their appointment. Liberal annual appropriations have since been made, and to the present time the work has been vigorously and successfully prosecuted, especially so since 1859, when Bishop Whipple, in the good Providence of God, was placed in charge of the Diocese. Taking note of the past, the Committee have the settled conviction that no charities of the Church which have passed through their hands are likely to be more productive of good to men and glory to God, than those which they have directed to Minnesota. The good seed has been broadly sown, has taken deep root, and the first fruits already gathered are rich with promise of an abundant and glori-

ous harvest. There are now in Minnesota fifty parishes and twenty-seven clergymen, of whom seven have served as missionaries for the whole year, three for nine, and one for six months.

IOWA.

In the Annual Report of the Committee, presented to this Board in June 1836, mention was first made of what were then designated as "NORTHERN MISSIONS," beginning with MAINE, and ending with MISSOURI. Nothing was then said of work done, or to be done in IOWA, in MINNESOTA, in KANSAS, in NEBRASKA, in DAKOTA, in COLORADO, in IDAHO, in NEVADA, in OREGON, in WASHINGTON, or in CALIFORNIA; and for the reason that no work had been done in any of these portions of our country now thus designated, and the prospect of work to be done in them, if contemplated by the Committee at all, was so distant that it was not even named to the Board as a possible contingency of the future. And yet, in 1839, IOWA was attracting attention. It was estimated that the population would double in that year, and that OHIO, which had, to nearly that date, been regarded as in the far-west, would furnish *ten thousand* of the number. "For beauty, salubrity, and fertility," said the Committee in their report of that year, "this territory is not surpassed by any portion of our extensive domain. Before our ears have become accustomed to the name, it will be ranked among the States of the Union; and the region in which, (as tradition reports,) the Indians, wandering over it for the first time, exclaimed, Iowa, Iowa! the beautiful land, the beautiful land, will have added another star to the galaxy which adorns our national banner. Who shall care for the souls of this multitude, thus rushing on to form, as it were, a new empire in a day? Who shall arrest their eager career for the wealth of the world, and lead them to seek for true riches, which perish not with the using."

In the early part of that year the Committee resolved to sustain five missionaries in Iowa, but when they made their report, the services of only two had been secured, and one of them, a Chaplain in the U. S. Army, could only give a small portion of his time to missionary work. From 1839 to the present time the Committee have extended to this Diocese all the aid that they have had it in their power to bestow, with due regard to the needs of other portions of the field, and this aid, while it has been duly appreciated, has also, as they have the best reasons for believing, served in no small degree to make the Diocese, (numbering forty-six parishes, and thirty-seven clergymen,) what it now is.

Three missionaries have served the whole year, one for seven, two for six, one for five, and one for three months.

MISSOURI.

In their Report to this Board in 1836, the Committee were only able to say of Missouri, which was then a part of the jurisdiction of Bishop Kemper, that they had adopted four stations within its limits, and that they were all vacant. The conviction was expressed that they were important points, and the hope was indulged that they would soon be occupied. From another source it is ascertained that there were at that time four clergymen residing within the State, but how or where employed does not appear. In 1844, Missouri was fully organized as a Diocese, under the administration of Bishop Hawks. During the whole thirty years now under review, the Committee, according to the means which the Church has supplied, have extended aid to this Diocese.

In Missouri there is a great amount of missionary work yet to be done; missionary work as ample in promise of rich returns as any in the land. There are now thirty-five parishes and thirty clergymen, of whom four have served as missionaries during the whole year, one for eleven, three for nine, one for seven, and two for five months.

KANSAS.

Kansas was not known to the Committee when their first Report was made to this Board, in 1836. It was fully organized as a Diocese in 1864, since which time, as before, all calls for aid have been promptly responded to, and with as large a measure of liberality as the means in hand and the number and urgency of other calls would justify. In this Diocese there is a large amount of missionary work yet to be done, and the Committee will be thankful to have it in their power to aid in doing it to the full extent that may be required. Investments in Kansas, if judiciously made and wisely cared for, cannot fail of rich returns in all that appertains to the progress of the Church and the salvation of men. There are at the present time in this Diocese, fifteen parishes and twelve clergymen, one of whom has served under appointment from the Committee during the whole year, and one for five months.

NEBRASKA AND DAKOTA.

The work in Nebraska, which, in 1836, was to our Church at least, an unknown land, the Committee are happy in being able to state, is in a very satisfactory condition. The Reports of Bishop Clarkson furnish evidence not to be mistaken that his part of the great task, which in more respects than one is the principal part, is to be performed with a determination of will and a devotion of heart, which, in humble dependance upon God, "without whom, nothing is strong, nothing is holy," makes failure in any and every Christian work impossible. The Com-

mittee, in the future, as they have in the past, with entire confidence in the wisdom of their action, will thankfully afford him every facility and aid which the Church shall place within their power.

In Nebraska there are twelve parishes and eight clergymen, of whom four have served as missionaries of this Board during the entire year, one for nine, one for seven, and one for six months.

In Dakota, which with Nebraska, makes up the Missionary jurisdiction of Bishop Clarkson, what has been attempted has been carried forward with energy and success. Bishop Clarkson writes under date of July 23rd, 1866, "The neat and beautiful little church at Yankton, the only church edifice of any kind in this territory, is nearly ready for occupancy." The missionary, the Rev. Melancthon Hoyt, of whom Bishop Clarkson rightly speaks as being "brave and heroic," and "the Church's faithful picket-guard of the frontier," informs the Committee that, notwithstanding some fresh and serious embarrassments, he hopes to build a church at Vermillion, and another at Elk Point, next Spring.

COLORADO.

Colorado, where, thirty years ago, no herald of our Church had ever lifted up his voice, is now a portion of a vast missionary jurisdiction, too vast for any single Bishop to superintend with anything like the frequency of personal inspection and service which a new country, with ever-opening and ever-changing opportunities, would seem to demand.

Bishop Randall reached this portion of his field in the early part of June last, and entered at once, with fervent zeal and determined energy upon the great work which had been previously assigned to him. His welcome by the members of our Church and others in Colorado was most cordial; and, so far as the Committee have received information, the prospects for successfully inaugurating and carrying forward the work of the Church are altogether cheering. The number of parishes in Colorado is seven, the number of clergy, including the Bishop, five, of whom one has served, under appointment from the Committee, four months.

NEVADA.

Nevada, though a large field in itself, is only a small portion of a separate missionary jurisdiction, including Utah, Arizona and New Mexico. No Church work had been done there at the date of the Committee's first Report to this Board, nor for nearly a quarter of a century subsequent to that date. Now, some foundations are laid, and a goodly number of "lively stones" gathered, which, that the "spiritual house" may rise in due season and in due proportions, require the almost imme-

diate presence and service of a "wise master-builder." It is hoped that a Missionary Bishop will soon be assigned to this jurisdiction. Without one, it is believed that the work of thoroughly establishing the Church, within its widely extended limits cannot be successfully prosecuted, nor accomplished at all, in season to take full advantage of the providential opportunities now presented. Several months since, the Rev. Wm. M. Reilly, our only missionary in Nevada, at the date of the last Report, felt himself obliged to leave his post, on account of failing health. It is feared that he will not soon, if at all return. In this portion of the field there are seven parishes and two clergymen.

IDAHO.

The Committee have learned with deep sorrow that the Rev. Mr. Fackler has determined to leave the work in Idaho during the present Autumn, and, so the Territory will be left without the service of a single clergyman of our Church, till some one can be procured to take his place.

OREGON AND WASHINGTON.

The State of Oregon and Washington Territory now constitute a missionary jurisdiction. In these portions of our broad domain, thirty years ago, no footprints of a missionary of our Church were to be found; and for the reason that no one had then traversed those regions, bearing to the scattered inhabitants thereof the messages of redeeming and pardoning love.

The Rev. William Richmond was sent to Oregon as the first missionary of this Board, in 1851, though it appears that the Rev. S. M. Fackler had performed service there as early as 1847. In a letter addressed to the Committee from Oregon City in 1852, he says, "When I came here in 1847, I could hear of but one person who had been accustomed to the services of our Church, excepting the gentlemen belonging to the Hon. Hudson's Bay Company."

From 1852 to the present time the work has been liberally aided from the general missionary offerings of the Church, and the results, so far as they have matured, are such as to justify the expenditure of the past and warrant its continuance for the future. There are now eleven parishes within this jurisdiction, besides several stations at which services are occasionally held. The present number of clergymen, including the Bishop, is nine, of whom four have served as missionaries of this Board for the entire year.

CALIFORNIA.

Thirty years ago California was part of a foreign country, and was probably not thought of as ever likely to come within the sphere to which the operations of the Domestic Committee were then and are now confined. In 1848, this extensive and valuable portion of the continent, by treaty with Mexico, became a part of the United States; and almost immediately thereafter began to be considered, and rightly, as an open and inviting field for domestic missionary operations. In one year from the date of this large addition to our domain, the Rev. Dr. Ver Mehr, as missionary, under appointment from the Committee, sailed from the port of New York for San Francisco, which had previously been designated as his field of labor. From that time to the present, to a greater or less extent, California has been the constant recipient of the missionary benefactions of the general Church. In their Report presented to this Board in 1850, less than a year from the date of the departure of the first missionary from New York, the Committee employed the following language:—"California differs from the other new settlements of our country, among which chiefly the Committee have been in the habit of exercising their functions. Aid of a pecuniary kind the people there do not need; they ask only for the living Ministers of the Gospel, and acknowledge themselves to be abundantly able, as they have shown themselves willing, to provide amply for their support. Guided by this fact, the Committee have resolved not to continue the appropriation to the missionary in San Francisco beyond the present year, and they no longer include California with the Dioceses among whom the funds of the Church are distributed."

If the Committee, mistaking somewhat the ability, were also a little too sanguine as to the willingness of the people at that time to support the ministrations of the Gospel, as seems to have been the case, what they said then in regard to both is, to a very large extent, strictly true now. During the past year, Bishop Kip has frequently and earnestly requested the Committee to send him good men, and assured them that they would be better provided for than the majority of the parochial clergy are here at the East. But the men, in sufficient number, who, in the judgment of the Committee, were qualified for the work in that portion of the field, have not offered themselves, nor, after diligent search, have they been found.

Why should not the Diocese of California, not lacking wealth, and not lacking willingness to use it liberally, as the Committee have good reason for believing, have its own School of the Prophets, in which its own young men might be trained for service in the sacred ministry of the Church? The West of this country, in many respects, is fast outgrowing the East. Why should it not, to the full extent of its ability, esteem it a privilege

as well as a duty, to provide for its own spiritual needs? To shift well-trained and good men from one section of our great country, where they are *much* needed, to another, where, possibly, they are *more* needed, should not, in the judgment of the Committee, be considered at all an adequate response to the pressing demands of the country and the times.

Let Nashotah, or something like it, be reproduced in California; let Oregon unite heartily in the enterprise, and the day would not be distant, when the supply of laborers, trained on the soil, and familiar with the habits and needs of the country, would, be in some encouraging proportion at least, equal to the demand. Western men must be trained to do in large part the western work of the Church, or it will remain undone, or only partially done, much longer than the Church or country can afford to wait.

Bishop Kip entered on his work in California in 1853. At that time two missionaries were serving there, under appointment from the Committee, there being only eight clergymen of our Church, and only four or five parishes, in the State. At the present time the number of parishes is thirty-three, and the number of clergymen thirty, of whom four are missionaries of this Board, one having served the entire year, two for nine, one for three, and one for two months; one having resigned three months before the close of the year. The parish in Santa Cruz, after having been aided by the Committee for two years and a half, has become self supporting, with every prospect of future vigorous life and usefulness. Another, at San Mateo, which has been aided for a shorter period of time, will soon, it is believed, become self-supporting, with equally cheering prospects.

KENTUCKY.

In their Report for 1836, the Domestic Committee, for convenience of reference, made three divisions of their work, and designated them respectively, "INDIAN MISSIONS," "NORTHERN MISSIONS," and "SOUTHERN MISSIONS." At that date, there were in Kentucky eight mission stations and six missionaries, besides fifteen other clergymen of our Church, not officiating as missionaries of this Board. During the whole thirty years, the Committee, according to their ability, and the opportunities presented to them, have extended aid to this portion of the field. The present number of parishes is about forty, and of clergymen about thirty-five, of whom six are missionaries, two having served during the whole year, one for nine, and three for three months.

There is yet a large amount of missionary work to be done in Kentucky, which the Committee will be thankful to have the means and opportunity of aiding to the full extent of the need.

TENNESSEE.

In 1836, the Committee appropriated to this Diocese one thousand and four hundred dollars; "persuaded," as they said in their Report, "that under the superintendence of its zealous, devoted and active head," (Bishop Otey,) "an adequate return of advantage to the cause of Religion and the Church might justly be expected." At that date there were five mission stations, five missionaries, and five other clergymen of our Church in Tennessee. Liberal annual appropriations have since been made to this Diocese, with satisfactory results. The work, which was seriously interrupted during the war, has since been resumed, with every prospect of being successfully prosecuted. There are now about thirty parishes and nearly thirty clergymen in Tennessee, of whom five are serving as missionaries of this Board; one has served during the whole year, and four for nine months.

The Committee, in their first Report to this Board, named Georgia, Florida, Alabama, Mississippi and Louisiana, as the only other portions of the South in which missionary work under their supervision had then been undertaken. In each of these States it was steadily continued till the beginning of the war, and in each of them, with gratitude to God, for the opportunity, they have, since the close of that fearful strife, had the happiness of resuming it.

At the beginning of the period now under review, the South and South-West of our country—with the exception of two States, Virginia and South Carolina, by which no aid had been solicited—there were only twenty-nine clergymen of our Church, and about the same number of mission stations and parishes, without a single Bishop to take the oversight of and to direct the work. When the great war came upon us, leaving out of the statement the two States just named, we had in the South and South-West, ten Bishops, and nearly three hundred other clergymen, and about the same number of parishes. To the increase of Church strength thus indicated, the Domestic Committee, according to their means and opportunities, had steadily and cheerfully contributed.

Arkansas and Texas have come in as new fields since 1836, and in the matter of opportunities, as well as in promise of rich returns to faithful labor, are perhaps unsurpassed by any other portions of our country. During longer or shorter periods of the year, covered by this Report, according to their ability and with due regard to other pressing demands, the Committee have extended aid in the South and South-West to one hundred and ten clergymen, exclusive of those before mentioned as serving in Kentucky and Tennessee. A large proportion of this number are serving in parishes, which, for many years before the war, had not only been self-supporting, but had also steadily contributed to the funds of

the Committee. These appointments are likely to be temporary, as it is expected that the parishes which the war reduced from affluence to poverty, will, in the course of a year or two, recover so much at least of their former ability, as to become again self-sustaining. The Committee have been favored with welcome intimations from many of the Southern parishes, that, with the return of the ability, there will also be a return of former habits of liberality in aiding our Domestic Missionary work. The year before the war, nearly one-third of the whole amount received for general purposes was contributed by the parishes of the South. The disposition to do as in former years still remains; the ability only is lacking. For the sake of all persons and all interests concerned, may this lack be soon supplied.

Many of the present appropriations to parishes in the South, will, it is hoped, be of comparatively short continuance, while others will have to be renewed for many years.

The missionary work in Arkansas and Texas, vigorously resumed since the war, superintended, and, in no small part, carried forward by the personal exertions of Bishops who spare not themselves, and keep up good heart under circumstances that would master any but brave and far seeing men, will, no doubt, for a long time, require liberal aid from the general offerings of the Church. The Committee, impressed with the magnitude and importance of these portions of the field, will be most happy to aid in cultivating them to the full extent of the means which shall be placed at their disposal.

CONCLUSION.

It is but repeating what has been often stated, and what every one knows who has given the subject any attention, to say, that our Domestic field is very large, and that the work now in progress and called for in it, is vastly important in its bearing upon the present and future of this Church and this country. The Domestic Committee, in the service of this Board, are now called upon to direct and aid work in thirty-one of the States and Territories of this great country, in which there are now laboring four missionary Bishops and two-hundred and two other missionaries. Surely the field is very large; and that the work now in progress and called for within its broad limits, in every view that can be taken of it, is important to the last degree, can be doubted by none, who, in any sense, that involves true love to God and man, profess the Christian name.

The Church of the living God is for the salvation of men, and so to sustain and extend the Church, by prayers, by almsgiving, by personal service, or by any other proper means, is to pray, or give, or work, or

to do all these where the ability exists for the accomplishment of the highest object that God has submitted to human coöperation. In efforts to sustain and extend the Church, if they be prompted and ruled by faith and love, and be the measure of existing ability, man rises to a dignity and fellowship of service in no other way to be attained in this life, and at the same time, does the best thing he can do to advance his own happiness, and make his own calling and election sur

But the Church of God, while having for her grand purpose the salvation of men, influences most kindly and favorably many lower interests in her practical working to this end. If men will not receive her for all she is able to do for them, if they will not avail themselves of her offices and powers for the purposes of salvation, she still has other, though lower, blessings to bestow. There is no other institution in this world that inculcates and fosters so many of the sound moral principles which enter into the very warp and woof of a true civilization.

To pray then, and to give, and to work for the support and extension of the Church, aside from her peculiar work, the saving of souls, is to do all these for the right ordering and happiness of society. There are greatly disturbing elements working in the public mind of this country at the present time, disturbing elements that affect reflecting and good men with anxiety and alarm. Let this Church, with more zeal and energy than ever before, invoking a fresh baptism of the Holy Ghost, push forward her work of peace and love, that so, through her holy ministrations, the special favor of heaven may be vouchsafed to avert the evils which we fear, and to forward the salvation of men which we desire.

The present year opens upon the Committee with more work in hand, and more in immediate prospect, than has been presented at the beginning of any previous year. They earnestly appeal to the Church to supply, for the current year, the sum of ONE HUNDRED AND FIFTY THOUSAND DOLLARS to enable them to meet the demands that are certain to be pressed before the year shall end, and they ask this Board to endorse this appeal, and to take such other action in regard to it as may be thought likely to give it force and effect.

By order and in behalf of the Domestic Committee,

A. T. TWING,

Secretary and General Agent.

MISSION ROOMS, NEW YORK, *September 29th*, 1866.

[B.]

REPORT OF THE FOREIGN COMMITTEE.

For one-and-thirty years, under the present organization, the Board has prosecuted its work in this department.

Under the warrant of God's gracious purpose and design, expressed in the commission given to His Church to "Go into all the world and preach the Gospel to every creature," the Board has sought to carry out the Divine behest. And while it has pleased God to bless the efforts made in this direction and to encourage them by tokens of success, His hand has been no less conspicuous in the trials which, year by year, have attended the progress of this work.

A tribute of thanks and praise is due to His Holy name in that He has made known His good pleasure by the positive command above recorded, so that there is no room for doubt and hesitation and unbelief, and the hearts of God's faithful people may repose in the assured conviction that herein they are co-workers with Him.

So that, if the results which have followed the efforts hereon bestowed be apparently unequal to what man's impatience demands, and if, moreover, plans seemingly judicious have time and again been thwarted—instruments carefully chosen quickly laid aside—and if trials and disappointments, many and various in kind and degree, have attended at every step in the history of this work, faith resting upon the promise, "Lo I am with you always, even unto the end of the world"—a promise, coupled with Christ's great commission to His Church—faith resting here pursues with unfaltering step and with unhesitating diligence and zeal its appointed work. It receives afflictions and trials, not as evidences of God's unwillingness to bless, but as the corrections of a Father's hand, designed to make the Church more single in its purpose, more humble in the consciousness and confession of its weakness and dependence, and more importunate in its supplications for the Divine blessing.

It is in this aspect that the Committee desire to view all the vicissitudes which attend the work in this department in the one end and purpose of setting forward so far as ability shall be given them, the Kingdom of our Lord Jesus Christ.

Years recently passed have been, in some respects, years of depression. The effects of afflictions with which God has visited some portions of the field still continue, and to these have been added afflictions of a more recent date. The pressing demand which the inroads upon our missionary force have made, have not been adequately met, while at the same time enlarged opportunity has been opened to the Church for multiplying her labors in this department.

The Committee are, however, cheered by the hope that these days of depression are soon to pass away, and that better times will soon come. Many welcome signs seem to give assurance to this hope

A faithful missionary, who, for more than ten years, has labored in China and Japan, consecrating to the work all his powers in unswerving devotion to the Master's cause, has been chosen to be the head of the mission in those lands. He is now to take the staff which the lamented Boone laid down, and to oversee the labors of the Church in that great field. It is to be hoped that some of the younger brethren in the ministry of the Church may speedily offer themselves to take part in this work, and that they, with those who are now in the field, and those who are returning to it, will, with the Divine blessing, place the mission in an attitude of strength and efficiency.

The Mission in Africa also, depressed by the loss of missionaries, will, it is hoped, be largely benefitted by the presence in this country, at this time, of its honored head. It is earnestly to be hoped that the appeals of Bishop Payne for help in his great work will meet with a hearty response.

The Committee, moreover, in the greater perfection of their central arrangements, hope for increased efficiency. They have filled the vacancy in the office of Secretary and General Agent, and the gentleman appointed to that place will devote himself to an active and continuous agency in the Church for securing, as God shall bless his efforts, men and means for this work.

There is, moreover, ground for hope, of increased missionary interest in the Church in the practical working of the system wisely instituted by the Board at its last meeting, viz.: that of "Delegate Meetings of the Board." Experience, so far it has been had in this matter, would indicate that this system is likely to be one of the foremost means for awakening and increasing interest in the work of missions. This subject is simply alluded to in this connection; it will be more largely spoken of in a joint report from the Committees.

Another cheering sign is found in the greater efficiency given to the organ of the Board; a fact which is clearly indicated by its rapidly increasing circulation as well as by very many commendatory letters sent to the Secretaries.

The Committee most gladly and most thankfully acknowledges these encouraging facts; and others might be mentioned, and will be greatly rejoiced if by all these means and by such other as God shall approve and bless, the cause of missions in this department, as well as in all other departments, shall take a deeper hold upon the hearts of His people and result in greatly increased endeavor to extend the Kingdom of God throughout the world.

FINANCIAL STATEMENT.

Receipts of the Foreign Committee, from the 1st of October, 1865, to the 1st of October, 1866, including interest on Trust Funds		$71,626 58
Of which contributed for Mission in Greece	$105 43	
" " " China and Japan	2,141 86	
" " " Africa	6,622 49	
" " " Mexico	77 06	
" " " Haiti	2,684 37	
" " Specific Objects	8,106 82	
" " General Fund	51,888 55	
	$71,626 58	
Balance on hand 1st October, 1865	987 03	$72,613 61

The expenditures for the same period were:—

For the Mission in Greece	$3,864 24	
" " China and Japan	11,681 74	
" " Africa	29,131 32	
" " Mexico	2,193 27	
" " Haiti	1,616 13	
For Publication Account, etc., etc	6,387 87	
For Specific Objects	10,035 56	
General expenses—salary of Secretary, and clerk-hire	4,548 69	
Rent	406 00	
Foreign and domestic postage, stationery, freight, insurance, etc.,	997 59	
Travelling expenses of officers	499 00	
Cash on hand, October 1, 1866, (to new account)	1,252 20	$72,613 61
Balance on hand, October 1, 1866		$1,252 20

Amount from "Five-Cent Collections" included in the above, $3,931 31

LEGACIES.

N. Y—New York, Estate of Mrs. Remsen	$940 00
D. D—Georgetown, " " Miss Ellen Magruder	234 50
N. Y—Poughkeepsie, " " Mrs. Lydia M. Morgan	470 00
W. N. Y—Geneseo, " " Hon. A. Ayrault	165 00
Penn—Philadelphia, " " Miss Cath. M. Moore	678 45
Del—Wilmington, " " Thos. W. Rogers	285 00
N. Y—New York, " " E. Seaman	200 00
Conn—New Haven, " " Russell Hotchkiss	373 00
N. J—Newark, " " Hanford Smith	422 34
	$3,768 29

SECRETARY AND GENERAL AGENT.

The Rev. Dr. Eccleston having declined the acceptance of the office of Secretary and General Agent, the Rev. H. H. Morrell, of the Diocese of Ohio, has been elected to the same, and has already entered upon its duties.

APPOINTMENTS.

The appointments during the past year have been as follows:

The Rev. St. Denis Bauduy, and the Rev. Julien Alexandre, to the Mission in Haiti.

Miss Julia de B. Gregg, Teacher, and Mr. Wm. Evans, Catechist, to the Mission in Africa.

GREECE.

The Greek Mission, in all that pertains to its high endeavor to minister to the spiritual improvement of those among whom it has been for a period of thirty-six years conducted, occupies the same place of affectionate interest which it has ever sustained in the regard of the Committee.

If the entrance of God's word giveth light, then must the Church be thankful that, by the helping hand of this mission, she has greatly aided in the diffusion of the Holy Scriptures throughout Greece; then must the Church be thankful that the offices of this mission have not embraced merely the distribution of the Scriptures, but also the patient, *daily*, thorough instruction of Greek young women in the pure and holy teachings of that blessed word.

Without disguise or reservation, your missionaries have instructed daily those committed to their care in the pure principles of the Gospel of Christ—and this through a period of time which has carried forward those instructions from childhood to mature years, and made them to embrace also several thousands of all classes and conditions. To doubt the efficiency of a work so conducted, would be to disparage the Holy Scriptures, which have occupied so prominent a position in the daily teachings of the missionaries as to make the Bible the one book of instruction.

The Board well remembers that, year by year, testimonials from various sources have voluntarily been offered, in commendation of the work in Greece. These have generally come from those who have had opportunities personally to examine the work, and to note the plans and methods of instruction. The last year has been no less fruitful in this respect than those years which preceded it. Testimonials have come from clergymen of our own Church, as well as from others.

The Committee have had their attention directed to the resolution

adopted at the last meeting of the Board, touching an early reinforcement of this mission.

In a letter dated 1st September last, Dr. Hill gave, as the Committee supposed, an intimation of his mind in this regard, and the means at hand to accomplish what he then seemed to consider necessary to the purpose mentioned. His language is as follows:

"I am happy to say that an accomplished young Christian lady, Madame C., commences her regular duties to-day as one of Mrs. Hill's two assistants—the other being Miss Calliope Kechaija. It is a cause of thankfulness to God that, in our great time of need, He has raised up for us these two devoted and accomplished young persons, whose earnest desire is to devote themselves and their talents and acquirements, which are of no common order, and in the spirit of true Christian women, to the spiritual renovation of their own sex For this object, they have both sought the privilege of being allowed to be attached to our schools, that they may learn to carry out practically the principles which have of late become the ruling ones in their hearts."

And further on, Dr. Hill says

"Recurring again to what has been written about Mrs. C. and Miss Calliope, you will perceive that we are preparing the way for others of kindred spirit with our own, to enter upon our work. And it will be a great comfort to our Christian friends at home to know that such persons have been prepared by your own missionaries (under God) to carry on that work which we began five and thirty years ago, when we, from our advanced years, or from any other cause, shall be called upon to relinquish it."

These views of Dr. Hill were regarded as very pertinent to the question respecting a reinforcement of the mission, and were at once made the subject of further inquiry on the part of the Committee. To their inquiries, however, no answer has as yet been returned.

The Committee have lately been advised, (not directly as the Committee might in such case have reasonably expected), that it is now regarded by Dr. Hill as desirable that additional missionaries should be sent out from this country.

Opportunity has not been offered since the receipt of this information for the due consideration of this subject thus presented; it will receive the careful attention of the Committee at an early day.

AFRICA.

The reports of past years have recorded very many afflictions which have attended the work of the Church in Africa. Not one of these, however, has produced more profound sorrow, or involved a heavier loss,

than that which has been consequent upon the death of the Rev. Mr. Hoffman.

This event occurred on the 25th of November last, in the forty-sixth year of his life, and sixteenth of his connection with the mission. The history of this connection, during all these years, presents one unvaried record of entire consecration to the service of God in the work to which he was thus called.

In a highly appreciative delineation of his character, Bishop Payne remarks: "As a devoted fellow-laborer in the Gospel of Jesus Christ, the loss of our brother will be most keenly felt in the mission and in the Church. It is not too much to say, that, from my first knowledge of him, ment, and has determined to remain in Africa, and to devote the strength more than sixteen years ago, his consecration to this work knew no reserve.

"To testify the Gospel of the grace of God, to make all men know its precious mystery, was the great aim and effort of his life; subordinating all other interests, engaging all his energies of mind, body and soul."

"No wonder that such a ministry should be 'a sweet savor unto God,' lovely in the eyes of men, yielding precious fruits unto Christ, diffusing and leaving a fragrance more delightful to the wise and good than the spices of India and the frankincense of Arabia."

The secret of all that was lovely and attractive in his life, and character is discovered in that beautiful portraiture of him from the pen of the Rev. Dr. Packard, of the Theological Seminary in Virginia, published in the Spirit of Missions: "Never was there," says he, "within the walls of the seminary a student of so lovely a spirit. He was distinguished above all others for the gentleness of Christ! No one could be long in his company without perceiving that he had been with Jesus, from his likeness to Him in the mind which dwelt in Christ Jesus. He had caught the very spirit of the Master, and reflected it before men.

"The secret of the spiritual atmosphere which seemed to surround him, and of the powerful indirect influence he exerted upon others was his intense love to Christ."

The day of his death was a day of mourning in Africa, and the intelligence of that event came as a crushing blow upon the church at home.

That death will bring life to the Church if the dying words of this departed saint be heeded: with his expiring breath he said, "Don't grow weary; remember who has promised "Lo! I am with you always." "Let not the Church go back, but rather increase her efforts more."

It will interest the Board to know that arrangements have been made for the preparation and publication of a suitable Memoir of this good man and faithful missionary.

Mrs. Hoffman, has been graciously sustained under her heavy bereave-

which God shall be pleased to give her to the furtherance of that work which has for years engaged the patient labors of herself and husband; a work made more sacred to her than ever before by the precious memories which cluster about it. Her health is quite infirm. Her older daughter, Grace, a child of seven years, accompanied Bishop and Mrs. Payne to this country, and she is now with Mrs. Hoffman's relations in Philadelphia.

The Rev. Richard Miles was compelled by feeble health to seek relief by change of climate. He embarked for England, and died at Bristol on the 29th of Oct. shortly after the arrival of the vessel at that port. Mrs. Miles has returned to this country and her connection with the mission has ceased.

The Rev. Thomas Burrows has retired from the mission and returned to this country on account of failing health.

Late advices from Cape Palmas, make mention of the embarkation of Miss Davis for the United States. This lady was sent out last year under apparently the most favorable auspices, and with great promise of usefulness. Her purpose concerning the work became however changed, and, sickness intervening, has led to her departure from Africa at a somewhat earlier day than was expected.

The Rev. J. W. C. Duerr whose appointment and departure for Africa were mentioned in the Report of last year, reached Cape Palmas with his family on the 29th July 1865. He at once entered upon missionary labor. It had long been in contemplation to commence so soon as circumstances would permit, a training school for young men who were looking forward to the ministry.

Mr. Duerr, it was thought, possessed suitable qualifications for beginning this work, and it was determined at once to enter upon it. He soon gathered a small class of native boys which was under his daily instruction. He also gave lessons in some branches to the girls of the Orphan Asylum and assisted Mr. Hoffman in the care of St. Mark's Church, as well as in some other of his labors.

Within a few months after their arrival in Africa, Mr. Duerr and his family were called to endure a heavy affliction in the death of their eldest son, which occurred on the 20th Oct. Mrs. Duerr was prostrated by the shock and it soon became evident that she could not long continue in Africa. Mr. Duerr pursued his various labors purposing to send his family to the United States whenever a suitable opportunity should offer, intending himself to remain at his post. This purpose was entertained for several months, until April last, at which time, his own health being prostrated and Mrs. Duerr being extremely ill, they embarked by English Steamer for Germany where they still remain.

Much to the disappointment of the Committee, they are obliged to say that the renewal of Mr. Duerr's connection with the work in Africa appears to be hardly possible.

Some of the other missionaries have also suffered in health, particularly Mr. and Mrs. Hartley, now at Cavalla. Mrs. Hartley has been known for several years by the Board as Miss Emily E. Griswold, the faithful teacher of the girl's school at Cavalla.

The arrival of Bishop Payne in this Country has been already referred to. He and Mrs Payne reached New York on the 8th of June. Their continuous stay in Africa for more than five years, since their last visit to this Country rendered a change of climate necessary, and, as before suggested, it is earnestly hoped that the Bishop's present visit may be fruitful in the awakening of increased interest in the work, in the maturing more perfectly of plans for future operations, and in the obtaining of laborers for that important field.

The present is certainly a day of depression in the African mission so far as relates to the number of laborers connected therewith, and the demand is instant for a supply of well-qualified missionaries. Urgent is the need for earnest prayer to the Lord of the harvest, that He will send forth laborers into this harvest.

At the solicitation of the Board of Managers of the Mission School in Philadelphia, the leave of absence previously granted to the Rev. Mr. Auer, has been extended to June next, his connection with that Institution being regarded by the Board of Managers as essential to its proper establishment.

For services so allowed the Committee hope for ample returns hereafter in the supply of laborers, whom it is the purpose of this Institution to train for the work of Foreign Missions.

On the return of Bishop Payne and the Rev. Mr. Auer to Africa, it is the purpose of the Committee to perfect, under a favoring providence, arrangements for properly inaugurating a Training School for colonist and native youth, who are looking forward to the ministry. This is a purpose which has been contemplated for several years past, and to which the labors of Mr. Duerr already mentioned were preliminary. Adequately to meet the necessities of this enterprise, which is regarded as one of vital importance to the future growth of the Mission, will involve the expense of having buildings prepared in this country and shipped with all necessary materials to the place where it is proposed that the same shall be erected, and for this purpose, as well as to meet the exigencies of the work in other particulars, there is need of greatly increased contributions to this department of the Church work. Plans and specifications for these buildings have been already prepared.

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

LABORERS IN THE FIELD.

As an offset in part to the painful recital of the diminution of laborers by death and removal, the Committee record with great thankfulness the admission to orders, by Bishop Payne, at St. Mark's Church, on Thursday the 28th of December last, of Sam'l D. Ferguson, a colonist and the principal of the high school at Mount Vaughan, and now having charge in part of the services at St. Mark's Church, and of Sam'l Seton, a native, now in the immediate charge of Hoffman Station.

In his report of this interesting service, the Bishop writes "it is a cause of thankfulness to the ever-present head of the Church that these young brethren should have passed their full term of candidateship of three years or more and be prepared to take orders just as their late pastor and guide was taken from them and the congregations with which they are respectively connected.

Additional interest was given to the day by the confirmation on the same evening at St. Mark's, of six persons, all being natives from Hoffman Station.

The Rev. Mr. Hartley is in charge of Cavalla Station, where he is assisted by the native Deacon, the Rev. C. F. Jones, and by Miss Scott as teacher of the girls school.

Rocktown and *Fishtown* Stations are under the care of the Rev. Thomas Toomey, who in addition to his labors in that portion of the field gives such assistance, as he is able to render, to Cape Palmas Station, including St. Mark's and St. James' Churches and the Orphan Asylum. The various out-stations are supplied by colonist and native catechists and teachers, so that even in the present dearth of laborers, no portion of the field hitherto occupied has, so far as your Committee are advised, been abandoned.

The details and statistics concerning the several stations and out-stations need not, it is thought, be herein given inasmuch as it is supposed that they will as usual form part of the Report of the Missionary Bishop.

The Rev. J. K. Wilcox is still in charge of the station at Sinoe. His letters and journals indicate a good measure of success. By the employment of a Catechist the labors of this station are extended to a colony of recaptured Africans, residing seventy-five miles up the Sinoe River, and efforts are being made also to establish a station at Lexington, four miles from Sinoe, where a small chapel has been or is being erected. His labors are not confined to the colonist population, but embrace also the natives in the vicinity of his station. He has, moreover, at the instance of Bishop Payne occasionally visited the now vacant station at Buchanan, Bassa Cove.

Confining themselves necessarily, in the limits of this report, to general facts, the Committee remark that the details of this mission as they lie spread out in the monthly publications of the Board, present a field unlimited in extent as well as of abundant promise; and moreover, exhibit, under all the trials and afflictions to which, under God, it has been subjected, evidences of continual progress in the work there undertaken for the advancement of the Kingdom of Christ.

CHINA AND JAPAN.

In reporting to the Board the more important facts relating to the mission in China and Japan in the past year, the Foreign Committee desire first of all to record their grateful thanks to Almighty God for His goodness in raising up a faithful man to take the charge and oversight of this important field; and the hearts of the Committee are animated with the hope that this joyful event will prove to be the starting point of vigorous effort to place the mission once more in a position of strength and efficiency. May the Divine Spirit, through whose agency it cannot be doubted the event now recorded has been brought to pass, lead others like-minded to offer themselves to become fellow helpers in this work.

The years which followed the arrival out of Bishop Boone and the company of missionaries who went with him in his last voyage from this country, in 1859, up to and including the year '64, were years of trial and bereavement. Affliction followed affliction in rapid succession; and these, with other untoward circumstances, brought down the mission to a condition of comparative weakness, from which it has never recovered. Trusting in God for whatever may be in store in the future progress of this mission, the duty seems plain to the Committee to restore and build up and extend the work which the Church has herein undertaken.

The Committee are glad to announce in this connection, that the Rev. Robert Nelson, who has for several years past been unable to resume his labors in China, has completed his arrangements for the early embarkation of himself and family for Shanghai. Mr. Nelson has during the past year acted as an agent on behalf of the Committee in presenting the claims of the mission. The Rev. Mr. Hohing, whose departure for China by the way of Germany was mentioned in the Report of last year, was detained on the way longer than was anticipated. Recent letters announce his arrival in Shanghai on the 27th of June last, after an experience of great perils and trials by the way. He purposed, after a short stay in that city, to remove with his family to Pekin to join the Rev. Mr. Schereschewsky.

The Rev. D. D. Smith, who, during a portion of the time of his deten-

tion in this country, has prosecuted an agency on behalf of the Committee, is still prevented from carrying out his purpose to rejoin the mission, and the question as to the time of his return to China cannot now be determined.

The missionaries in the field have faithfully pursued their work, with encouraging tokens of the Divine blessing upon their labors.

A report from the Rev. Mr. Thomson, for six months to the first of July last, is, according to the tenor of his advices, now on its way, and will be appended to this report should it come to hand in time. Under date of January, 1866, he states that all the stations in and around Shanghai have been kept up.

Several catechists assist at the out stations. Mr. Thomson has charge of the services at the mission chapel, and the church in the city is under the care of the Rev. Mr. Chai, assisted by the native deacon Dzaw, of the English Church mission.

The Schools, Mr. Thomson remarks, have gone on very well.

An elderly Chinese lady, not long since baptized, has been instructed by Mrs. Thomson with a view to her acting as Bible reader and visitor among the Chinese families; and Mrs. Thomson has also commenced a Bible class for all the female members of the congregation of the Mission chapel, one of the objects being to prepare these persons to become teachers to their countrywomen.

Baptisms during the six months preceding the first of January, 1866: Adults, (Chinese) 9; Children, (Chinese) 4; (Foreign) 2. Day Schools for Boys: Scholars, 80. English Church Mission for Boys, under the care of Mr. Thomson: Scholars, 17.—Day Schools for Girls: Scholars, 38.

The Rev. Mr. Schereschewsky is diligently pursuing the work of translating the Holy Scriptures into Mandarin. During the Fall of last year he was in Shanghai, and took the Sunday service for Foreign residents at the Mission Chapel. His work in Scripture translation was not, however, in the mean time intermitted.

The resolution of the Board at its last meeting, touching his work, was duly transmitted to Mr. Schereschewsky.

The Rev. Mr. Thomson and the Rev. Mr. Chai, native Presbyter, have each made, during the past year, journeys into the interior. The visit of Mr. Chai was to the city of Zang Zok, formerly the station of the Rev. Mr. Williams and the Rev. Mr. Liggins; and Mr. Chai thus closes his account of this visit:—"The interior work requires to be done. Some may think the north is better than the south—the east better than the west; but from north and south, east and west, all need to be brought to the kingdom of Christ, and to be made children of faithful Abraham."

REPORT OF THE BISHOP ELECT TO CHINA RESPECTING THE MISSION IN JAPAN.

Two clergymen—the first Protestant Missionaries to Japan—were sent by our Church in the summer of 1859, to Nagasaki. They found the country much less opened to the labors of the missionary than had been anticipated by many at home, and instead of the facilities for prosecuting the work, which some had been led to expect, there were numerous difficulties and discouragements with which they had to contend.

The health of one of the missionaries—the Rev. Mr. Liggins—having greatly suffered in China, he was compelled in the following February, to return home; not however before he had done good service in the preparation of a little phrase book for the use of beginners.

A missionary physician was sent out in 1860, but most unfortunately for the mission, he was obliged by failure of health to retire from the field. During the short time Dr. Schmid was able to practice his profession—by his genial manners, his great kindness and unwearied attentention to the sick, and by his successful treatment of a number of difficult cases—he gained the confidence and attachment of many of the natives. If he had not been compelled to return, he would have done a noble work in Japan, and would have greatly aided in opening the country to the preaching of the everlasting Gospel.

By the missionary who remained some little preparatory work has been done. A tract containing a summary of Christian doctrine, and a most excellent catechism on the creed, prepared by the late deeply lamented Bishop Boone, have been rendered into an easy style of Japanese. The incomparably beautiful prayers of our morning service, and the baptismal service for adults, have been also translated from the prayer-book. A translation of St. Matthew's Gospel was commenced, but it was found impossible to proceed with it satisfactorily without the assistance of a competent teacher. Could the services of a well educated man have been secured, it would have been translated in a short time to the end of the sermon on the mount—as so much of it had been very thoroughly prepared.

From fear of exciting the alarm of the authorities and causing them to surround us with spies, and cut us off from all intercourse with the people, it has heretofore been deemed most prudent to abstain from public preaching. Privately your missionary has had the freest access to them, and it has been thought best to work quietly among them by private, personal instruction and exhortations, and the distribution of Bibles and Christian books. In this way, day after day, long and most interesting conversations have been held with persons, many of them educated and influential men, from all parts of the country.

A much larger number of Bibles, Christian books and tracts were distributed in 1865, than during any previous year. Many of them have been

taken far into the interior, and with the blessing of God, will carry light to hundreds of poor, benighted heathens, sitting in darkness and the shadow of death, and give life and immortality to those dead in trespasses and sins. A most interesting fact may be mentioned in this connection. An intelligent old Buddhist Priest, who had previously received a Bible and several tracts, became so interested in the doctrines of our holy religion, that he bought up all the New Testaments he could find in the bookstores, and on his return to his native province, purchased from your missionary twenty-five New Testaments, ten Old Testaments, and one hundred and thirty-five Christian books and tracts. He carried home with him two large boxes of books to distribute in a region of country one hundred miles from Nagasaki, which it is impossible for the missionary to visit.

Though there are not many visible proofs of success to show, and some facts that might be related, must be witheld from fear of compromising those concerned, and impeding our work in future., still, to the missionary who has seen difficulties disappear, the way gradually opening, prejudice and suspicion give place to confidence and trust, and the people become more willing and anxious to converse on religious subjects, and read the Bible, the prospects of the mission seem bright and cheering, if the Church will only by increased offerings and more earnest prayers, give it the generous support it so richly deserves. When the Japenese exhibit such a readiness to inquire into the truth, when a Buddhist Priest purchases Bibles and tracts, and voluntarily acts as a colporteur to carry the word of God where the missionary cannot go, when two have lately expressed a wish to be instructed and received into the Church, when two or three others desire to come to this country to be educated, and one of them says he intends to qualify himself to become a teacher of the Christian religion, when the "first fruits" have been gathered into the earthly garner of the Lord by holy baptism, surely the Church should sing joyful *te deums* for what God has wrought, and resolve that the mission to Japan shall be fully sustained, and the work more vigorously prosecuted.

It is strongly recommended that three missionaries be immediately sent to Japan. They should reside, for the present, in Nagasaki, where they would be fully occupied in studying the language, distributing Bibles and Christian books, giving private instruction to visitors, and preparing themselves for future more aggressive work. Two of them should remove to Oosaka—the great commercial centre of the Empire—as soon as it is opened to foreigners. This will be in January, 1868, in accordance with the agreement entered into with the Treaty Powers. The other missionary should remain at Nagasaki to carry on the work already commenced.

One difficulty prevents any great success of your mission in Japan. The barbarous law, which threatens with punishment of death the whole family of any Japanese who shall become a Christian, is still unrepealed. Until this sanguinary edict shall have been taken from their statute book, comparatively few will have the courage to consider the claims of the Christian religion as a personal matter, since they know that as a consequence of embracing Christianity they will have to suffer cruel persecution and martyrdom for the name of Jesus.

It is earnestly hoped that some effort will be made—either by public action of the Board of Missions, or privately by some influential member or members—to persuade the Government of the United States to bring this subject before the rulers of Japan, and to use its influence to induce them to erase from their code this barbarous law, which keeps in degrading, heathen superstitions, and holds in the bondage of sin and Satan, thousands of our fellow beings, who but for this, might enjoy the light and liberty of the sons of God. Only obtain the repeal of this inhuman law, and you will have done a noble work for the cause of Christ; and as a result of this, a success unequalled, it is firmly believed, in the history of modern missions among a people of like culture and civilization, will be seen in the "land of the rising sun."

CHANNING MOORE WILLIAMS.

HAITI.

Shortly after the adjournment of the meeting of this Board last year, a communication was received from the Executive Committee of the American Church Missionary Society proposing, in behalf of that Society to transfer to the Board the Mission to Haiti which that Society, had previously established.

The Foreign Committee accepted the proposal, and the Mission was formally transferred; the balance of funds received by the American Church Missionary Society on account of said Mission was paid into the Treasury of the Committee, and the Rev. J. Theodore Holly, who has been acting as a Missionary of that society, has been appointed as a Missionary of the Board.

Immediately upon assuming the care of this Mission, the Committee were advised of the purpose of the late Bishop Burgess to spend the winter in the West India Islands, in the hope of benefit to his health, then seriously impaired.

The Committee, while deploring the necessity which led to this purpose on the part of the Bishop, were glad, under the sanction and with the cordial approval of Bishop Lee, of Delaware, to whom the Episcopal charge of this Mission has been committed, to avail themselves of

the temporary residence of Bishop Burgess in the Islands to obtain from him a visitation of this Mission. God in His great goodness allowed this purpose to be accomplished, and the Mission received the benefit of his careful inspection and most valuable ministrations. These were the closing labors in the life of that great and good man; and being such, they invest that Mission, which enlisted his earnest sympathy and hearty approval, with added claims to the attention and support of the Church.

Bishop Burgess embarked from New York in January, and after spending some time in Havana and at other ports, reached Cape Haitien on the 5th of March. Here, on the 11th of the same month, he ordained, in a Wesleyen Chapel, the Rev. St. Denis Bauduy to the order of Deacon. Leaving Cape Haitien the Bishop arrived at Port au Prince on the 18th of the same month. It was the day before the occurrence of the awful calamity by fire, by which half the property in that city was destroyed. The Bishop was an eye-witness of these scenes, which he described in a letter published in the *Spirit of Missions.*

On Easter Day (April 1st) at Port au Prince, the Bishop advanced the Rev. Mr. Bauduy to the priesthood, and ordained Mr. Julien Alexandre to the Diaconate. Mr. Bauduy has been appointed Missionary to Cape Haitien, and Mr. Alexandre, Missionary in the mountain regions of Leogane at Cabaret-quatre.

At Port au Prince, on Sunday March 25th, Bishop Burgess confirmed nine persons, and on Good Friday, the 30th, nine others were confirmed.

In a letter which furnishes some of the particulars above-mentioned, Bishop Burgess thus speaks: "There is a great and infinitely needful work to be done in Haiti; and my opinion is, that what has been done by the Mission has been in the right direction, and has been attended with a good measure of God's blessing."

The Bishop's health seemed for a time to be slightly improved by the climate of Haiti; the improvement, however, proved to be very partial and of short duration. In great weakness, he embarked on the 22d of April for the port of Miragoane, purposing there to take passage in a vessel bound to New York. On the next day (Monday, the 23d,) on the deck of the vessel in which he embarked from Port au Prince, he fell asleep and rested from his labors.

The Bishop in his thoughtful care, notwithstanding the prostration of his strength, even almost to the very time of his embarkation for home, committed to writing many particulars of value to the interest of the Mission; and the Committee rejoice greatly in the assurance

that the Mission commended itself strongly to his confidence, as one which should be liberally sustained and vigorously prosecuted by the Church.

The views of Bishop Burgess respecting the importance of the work, harmonize with those which, several years ago, were expressed by Bishop Lee after his personal visitation and inspection of the field; and a Mission so commended may well challenge the active sympathy and support of the friends of Foreign Missions.

Among the needs to be supplied at the earliest day possible, are the preparation and sending out of a Church building and dwelling to be erected for the accommodation of ihe Missionary and congregation in Port au Prince, and provision for a suitable place of worship and dwelling house at Cape Haitien.

These needs, with others in the same field and elsewhere, make the call imperative for largely increased contributions to the treasury of the Committee.

Full particulars respecting the character and condition of Haiti as a Missionary field have been recently given in communications from the Rev. Mr. Holly, published in the *Spirit of Missions.*

MEXICO.

Towards the end of last year, circumstances beyond the control of the Committee led to the closing of the Rev. Dr. E. G. Nicholson's connection with the work in Mexico. That field still engages the thoughtful consideration of the Committee, and is regarded by them as one of vast importance. They are ready and desirous to enter upon it whenever God in His providence shall give them such means and opportunities as the character of the work there seems to demand.

REPORT ON A PETITION REFERRED TO THE COMMITTEE.

The Committee beg leave to report respecting a certain petition which was presented to the Board at its session on the 21st October last, and by the Board referred to Foreign Committee; that the subject matter of said petition had previously occupied the careful attention of the Committee, and that in their judgment, it calls for no action on the part of the Board.

RESOLUTION OF THE BOARD RESPECTING THE SANDWICH ISLANDS.

It now only remains that the Committee shall report to the Board concerning the resolution of the Board at its last meeting, recommending to the Committee to take measures for maintaining two missionaries at the Sandwich Islands under certain conditions named in the said resolution.

It need hardly be said that the Committee have given to this recommendation of the Board the most respectful and careful thought and consideration.

In the form in which it was commended to the attention of the Committee, this action of the Board could not be regarded in any sense in the light of instruction to the Committee. The fact was therein recognized that the position of the Committee necessarily brings them into closer contact with missionary interests and relations, and gives them opportunities for investigation and inquiry such as the Board cannot enjoy.

Charged with the whole responsibility for the proper conduct of the work during the recess of the Board, the Committee were compelled, in their deliberation upon the subject thus committed to them, to view it in the light of all the facts brought to their notice, as well as in all its bearings upon the interests of the work of Foreign Missions. These interests the Committee regard as paramount, and to promote them to the best of their ability is the single aim and purpose of the Committee.

The Committee, moreover, have taken into consideration the fact that it was under the impression made by certain representations giving only one aspect of the case, that this action of the Board was had. The Committee, therefore, in reaching the conclusion, that it would not be well to take the step recommended, by no means impeach the wisdom of the Board in its action.

The Committee, after carefully weighing all the facts which have come to their knowledge in favor of and against the proposition suggested, are clear in their conviction of the correctness of the conclusion to which they have come.

One thing has been made plain to them, viz.: that the carrying out of the recommendation of the Board would disaffect many of the most earnest friends of Foreign Missions; while a contrary course ought not to alienate any, inasmuch as the plan hitherto adopted by the Bishop of Honolulu of making special appeals to the Church in this country for contributions to this object is still open, and may result, as heretofore, in the obtaining of funds to carry out the purpose which he has in hand.

By order and in behalf of the Foreign Committee.

SAM'L. D. DENISON,

Local Secretary.

New York, October 1st, 1866.

[C.]

REPORT OF THE FREEDMAN'S COMMISSION.

The Executive Committee of the Freedman's Commission, in submitting their First Annual Report to the Board of Missions, deem it proper to refer, in the very beginning, to the deliberations and proceedings of the Board, and of the General Convention, in which said Commission had its origin.

At the meeting of the Board, held in St. Luke's Church, Philadelphia, on the evening of October 5th, 1865, the Domestic Committee referring, in their report, to the Southern Dioceses, called the attention of the Board to the Freedmen in the following words: "There are more than three millions of blacks, freed from bondage, and needing guidance and instruction. If we ever do them good, it must be undertaken now; before their freedom degenerates into license, and their ignorance commits them to ways from which they cannot be recalled."

This portion of their report having been referred to a Committee of seven, consisting of the Bishops of North Carolina and Illinois, the Rev. Drs. Wharton, Quintard and Mahan, and Messrs. Churchill and Huntington, at a meeting of the Board, held on the evening of October 13th, the following resolutions, on the report of the Committee, were unanimously adopted:

Resolved (1), That the Constitution of this Society be so amended as to authorize the appointment, during the will of this Board, of a Commission, to be called the "Protestant Episcopal Freedman's Commission," to whom shall be committed the religious and other instruction of the Freedmen; said Commission to meet quarterly, a majority to be a quorum, with authority to appoint a Secretary and General Agent and Treasurer; and to constitute, as its general representative, with full power to act for it during its recess, an Executive Committee, composed of such of its members as it may prescribe—not to exceed eight; the members of said Committee to be *ex officio* members of the Board of Missions; said Commission to be governed in its actions by the principles laid down in the eleventh article of the Constitution of the Board.

Resolved (2), Until otherwise ordered, this Commission shall consist of the following persons:

Rt. Rev. Bishops Williams, Potter, Odenheimer, Stevens; Rev. Drs. Dix, A. H. Vinton, Hawks, E. Washburne, Littlejohn, Haight, Montgomery, Dyer, Rev. Edward Anthon, Rev. Drs. Diller, Eccleston, Howland; Messrs. H. Fish, Ruggles, F. S. Winsten, John Welsh, John

Bohlen, George D. Morgan, Robert B. Minturn, George C. Collins, John H. Swift, Stewart Brown, W. H. Aspinwall, John Travers.

On motion, the Rev. Drs. Wharton and Huntington, and the Rev. John A. Aspinwall, were added to the Commission.

The proposed amendment of the Constitution of the Board of Missions was unanimously passed by both houses of the General Convention, on October 18th; and on the evening of the same day, the Board "*Resolved*, That the gentlemen heretofore nominated as members of the Freedman's Commission be hereby appointed as members of said Commission." This completed the work, and the Protestant Episcopal Freedman's Commission, from that hour, began its existence, as the representative and agent of the Church, in the great enterprize of instructing the Freedmen in religious and secular learning.

THE COMMISSION.

On Friday, November 10th, a meeting of the Commission was held at the rooms of the Domestic Committee, New York, at which the following members were present: Rt. Rev. Bishops Potter, Odenheimer and Stevens; Rev. Drs. Dix, Dyer, Eccleston, Haight, Howland, Littlejohn, Montgomery, A. H. Vinton, Washburn, Wharton; Rev. Messrs. Anthon and Aspinwall· Messrs. S. Brown, Minturn, Morgan, Welsh and Winston.

The Rev. John A. Aspinwall was elected Recording Secretary; Rev. Dr. Wharton, Corresponding Secretary; and Robert B. Minturn, Esq., Treasurer. And the following gentlemen were appointed the Executive Committee: Rev. Drs. Haight, A. H. Vinton, Littlejohn and Eccleston; Messrs. Hamilton Fish, F. S. Winston, G. D. Morgan, and John Welsh, Esqrs.

At this meeting, after a free interchange of thought, the Commission gave expression to its conception of the powers conferred upon it in the following resolutions:

"*Resolved*, That the Executive Committee be requested to open correspondence with the Rt. Revs. the Bishops of North Carolina, Tennessee, and the South West, and with other Southern Bishops, so soon as the way shall be open for such communications, and make of them a respectful request to be favored with such suggestions, as they may be inclined to make, with regard to the best methods of prosecuting the work for which this Commission was created.

"*Resolved*, That the Committee be requested to direct their attention, as their main object, to the religious and secular instruction, and physical relief of the Freedmen of the South; it being within their power incidentally to aid, by pecuniary grants, such clergymen as are engaged in the teaching of colored persons."

The next meeting of the Commission was held in the Domestic Com-

mittee's Rooms, on Thursday, Feb. 8th. Bishop Potter presided. He was the only Bishop present. Of the clerical and lay members there was a very good attendance. A full and detailed report of the proceedings of the Executive Committee was presented, which was accepted and adopted, and the several acts of the Committee were approved and ratified. The appointment of the Rev. J. Brinton Smith, D.D., as General Agent; of the Rev. Dr. Wharton, as a member of the Executive Committee, in the place of Dr. Eccelston, resigned; and of Stewart Brown, Esq., as Treasurer, in the place of Mr. Minturn (of whose death preliminary notice was made) were thus confirmed. At his earnest request, Dr. Wharton was relieved from the duties of Corresponding Secretary, (he still remaining a member of the Executive Committee,) and Dr. Washburn was appointed as his successor.

ROBERT B. MINTURN, Esq.

The death of Robert B. Minturn, Esq., which occurred in the early stage of their work, filled the hearts of the Executive Committee, in common with multitudes of others, with poignant sorrow.

Universally known in New York, and universally respected and beloved for his many admirable traits of character, and for his never ceasing words and deeds of kindness and charity, his departure was deeply felt throughout the community.

To us, of the Protestant Episcopal Freedman's Commission, his death was a very great loss. An earnest and warm-hearted member of the Commission and of the Executive Committee; taking the highest interest in the purposes and ends which we have in view; giving freely of his time, his thoughts, his personal labors, his money and his prayers, well might we, his associates, bow down in grief, and mourn the loss of such a friend and colleague. The latest acts of his life were renewed efforts in the work we have in hand. In the midst of his benevolent labors the Master called him home. The Saviour, whom he loved and whom he cherished in his "poor brethren," took him to Himself. We thank God for the brightness and beauty of his life, and pray that we may have grace to follow Christ as he did; and that seeing his good works, we may glorify our Father which is in heaven, by living as he lived, and by doing good, as he did, in our generation.

The Committee, upon the death of Mr. Minturn, unanimously nominated and elected as his successor in the responsible office of Treasurer, Stewart Brown, Esq., well known throughout the land, and highly respected as a Christian and a gentleman. To their great gratification Mr. Brown accepted the office, and entered upon its duties, willingly making the sacrifices of time and attention which it demanded, because

he believed our work to be of vital importance to the wellfare of our country and our Church, and deserving the hearty co-operation of all true patriots and Christians.

PREPARATORY WORK.

Before the work of educating the Freedmen and ministering to their necessities could be entered upon properly, there was an important preparatory work to be done, and to this the Executive Committee addressed themselves immediately upon their appointment in November.

Under the resolution passed at the first meeting of the Commission, the Corresponding Secretary, Dr. Wharton, at once opened a correspondence with the Bishops and leading Clergymen of our Church, especially in the Southern States.

This Correspondence was almost without exception, of a satisfactory and gratifying character, and in a great majority of cases, very highly so; and the result was that the dioceses of Virginia, North Carolina, Florida, Tennessee, Kentucky, and the South-West Missionary District, were opened to the labors of the Commission; nor only so, but those labors have been welcomed, and in them we shall have the support and co-operation of the Bishop and of very many of the Clergy.

Notices were published in the papers, requesting communications from persons who were desirous to engage in the work of teaching the Freedmen, and correspondence was had with a number of applicants.

Co-incident with this correspondence was the preparation and publication of an Appeal in behalf of the Commission, designed to give information as to its scope and aim, and to lead Churchmen at the North to come forward promptly and earnestly to its support. It took the form of an Address by the Corresponding Secretary, and was delivered by him in several Churches in Boston, Providence, and New-York; and was published in the SPIRIT OF MISSIONS, and also in a pamphlet, of which large numbers were called for, for distribution in parishes in various parts of the country.

To awaken and direct the interest of Churchmen in the work of ministering to the physical wants of the freedmen, circulars were prepared and sent to the Clergy, one of which was written by the Chairman, at the request of the Committee, and specially sent to all the Clergy in the two dioceses of New York and Western New York.

With the same ends in view and to inaugurate the important work of raising funds for the use of the Commission, several agents were promptly appointed and sent to different dioceses—the Rev. William J. Harris to Philadelphia, Dr. M. M. Smith to Connecticut, the Rev. E. M. Porter to Rhode Island, and the Rev. J. Brinton Smith, D.D., to the State of New

York. Dr. Smith was subsequently chosen as Secretary and General Agent, and placed in charge of the office in New York.

Another preparatory step was to assume, according to the permission given by the Board of Missions, a Department of the SPIRIT OF MISSIONS, as a medium of communication with the parochial clergy and with the laity. The editing of this department was devolved upon the Chairman and General Agent, but has been for some months solely in charge of the latter.

Another preliminary measure, suggested by our late zealous and earnest friend, Mr. Minturn, was the purchase at Government sales of Clothing for the use of the suffering Freedmen, and for the children, youths and others, who might wish to attend our schools. Very favorable purchases were made at sales occuring at the time,—Mr. Minturn giving his personal attention thereto, at no small expense to himself of time, toil and comfort,—which facilitated the after operations of the Committee.

DIRECT WORK.

After these preliminary steps, the Executive Committee felt themselves warranted in December to commence their direct and special work, "the religious and other instruction of the Freedmen." It was then resolved to open schools and appoint teachers in Richmond and in Newbern. Richmond was selected on account of a favorable opening which was presented by the earnest request of the Rev. T. G. Dashiell, Rector of the Colored Episcopal congregation in that city, and the offer of his church. Newbern was designated, having been named by Bishop Atkinson, as a favorable place in which to begin our work in that Diocese.

In consequence of information laid before the Chairman, touching the condition of the Freedmen in Norfolk, the Rev. M. E. Willing, who had sojourned for a time in that city and there exercised his ministry, and who had peculiar facilities for the task, was sent thither towards the close of the year, to make special inquiry into the state of religion, and to make preparation for the establishment of schools should there a favorable opening be presented. The result of his inquiries was the immediate commencement of a school in the Baptist Colored Church, which was gladly leased by the trustees for that purpose, gratuitously, in which there were at once entered a number of scholars, and which has since gone on encouragingly. The Bishop of the Diocese—Dr. Johns—and the Clergy of Norfolk have given their consent to this work, and are disposed to further it as far as in their power.

The attention of the Committee having been directed to the Colored Orphans' Home in Memphis, established by Mrs. Canfield, of Ohio, a

communicant of the church, and which is an institution of high character, it was resolved to aid in its support, and a donation was made to the estimable lady who is at its head.

In a few months schools were established in Petersburg, Va.; in Wilmington and Raleigh, N. C.; and in Sumter and Winnsboro, S. C.; in every case with the approval and co-operation of the Bishop of the Diocese and the Rector of the parish.

At the request of Bishop Smith, a school was opened in Louisville, Ky., under the supervision of a colored female teacher, who was thought to possess peculiar fitness for the work, and was highly recommended.

The venerable Dr. Lacey, for some time connected with the Diocese of New York, had, previous to the existence of the Commission, established a school for freedmen at Okolona, Miss., hoping to see it developed, under the fostering care of the Church, into a high school or college for the training of colored teachers. His application for a small stipend was most promptly and cheerfully met by the Committee, who have since been pleased to hear of the warm approval of the Bishop of the Diocese. In the month of August, Dr. Lacey was called to his rest, ripe in years and rich in faith and good works, and the school has passed into the care of Mrs. Lacey and family, who enjoy the confidence of the Committee as most thoroughly competent to conduct it.

Recently a school has been established at Talcott, Halifax Co., Va., under the charge of the Rev. John T. Clarke, who, with the most praiseworthy zeal and devotion, has relinquished his parish at that place, to devote himself to the humble work of imparting religious and secular instruction to the freedmen.

The teachers who have been commissioned, not only have the entire confidence of the Committee, as to their Christian character and general qualifications, but, as they are happy to say, are regarded by them as right-minded sons and daughters of the Church, who have gone forth to their work appreciating its importance and difficulty, and in a spirit which gives the fairest promise of their success not only in the instruction of the freedmen, but also in disarming prejudice and conciliating the kindly feelings of those among whom they sojourn.

The number of teachers now in the field is twenty-three; the number of scholars in day and night-schools, sixteen hundred. At every station we have a Sunday-school; and in four places there are regularly organized congregations of freedmen. The requisite books and school apparatus are supplied by the Committee.

In entering upon their direct work, the Committee, upon due reflection, adopted as fundamental principles of action:—

1. That the special object of the Commission was the proper instruc-

tion of the freedmen, old and young, in useful and elementary knowledge, religious and secular.

2. That in the establishment of schools it should be done upon consultation with the rector of the parish, where there was one.

3. That the teachers appointed should be of sound principles and approved character.

4. That the providing for the relief of the physical wants of the freedmen, should be subsidiary to the work of education, and that relief should be judiciously distributed by competent agents, consulting with the Clergy when practicable, and in such manner as to avoid, as far as possible, the costs of indiscriminate and unnecessary alms-giving.

In the department of physical relief, the Committee have been able to alleviate much of the suffering and misery which existed in the places to which their attention was directed. Besides what was purchased by their direction, they have received, through the kindness of the members of the Church in various parishes, one hundred and forty-seven boxes, packages, &c., of clothing, estimated as worth, $12,000; which has been, as they believe, judiciously distributed.

FINANCIAL STATEMENT.

The Treasurer has received, during the year, for general purposes,	$25,425 21	
And for special purposes,	681 50	
Being from all sources and for all objects,		$26,106 71
During the year the Treasurer has paid,		24,723 71
The balance now in hand is,		$1,383 00
The Committee have on hand, to be sold, clothing which cost about,		$5,000 00

At the last meeting of the Executive Committee, applications, endorsed by the Bishops of the Dioceses, were presented from eight Rectors of parishes in North Carolina, South Carolina, Alabama and Florida, asking for the appointment of teachers and the establishment of schools in their respective localities, and recommending suitable persons to take charge of the work. There were also applications from fifteen ladies in the North, whose testimonials were perfectly satisfactory, soliciting the post of teacher to the freedmen. In view of the state of the treasury, the Committee, with great regret, felt constrained to postpone action on all these applications, and can only refer them to the consideration of this Board and of the Church at large.

The Executive Committee are desirous of prosecuting the work with vigor, and would gladly respond to the numerous applications coming from almost every Southern Bishop and Convention, but in themselves

they are powerless. They only represent through the Commission this Board, and it, in its turn, the Church; hence, they can do nothing more than the Church, in its beneficence and zeal, shall enable them to do. It is for the Church, then, that is, for each individual member of the Church, to determine what is to be done in the premises. The questions for each to answer are, whether the work among the Freedmen is to be prosecuted or not by the Church, and whether the work is to be dwarfed and restricted to its present narrow limits, or to expand, and, in some measure, correspond with the necessities of the case. Having put our hand to the plough, we should not *look back;* to *go back* would be a reproach and a stigma; *not to go forward* would evince a want of earnestness and zeal that would institute a most unfavorable contrast with other bodies of Christians in our land, some of whom are laboring with the greatest assiduity and devotion.

We address ourselves to all orders and classes of men in our branch of Christ's holy Church; to bishops, priests and deacons; to the laity, both men and women; to the superintendents and teachers of our Sunday-schools; and last, but not least, to the children of our congregations; and we ask them, one and all, to consider the wants of the freedmen, and to help the Commission which acts only as their representative to relieve those wants.

To enter upon and occupy the fields opened to our Church in connection with the freedmen, the Commission should receive at the very least *one hundred thousand dollars* in the next twelve months, and could use with great advantage *twice* or *thrice* that sum.

In this connection, the Committee would most respectfully request the Board of Missions to give to them an equal place, so far at least as representation is concerned, in the Delegate Meetings of the Board.

There is one most important part of this work to which the Committee desire to call the attention of the Board and the Church; that is, the care of those among the freedmen who have been received through the waters of Baptism into the household of faith, and are members with us of the body of Christ. It may not be generally known that large numbers of the Freedmen were baptized in infancy, and that very many of them, while slaves, were confirmed and admitted to the Holy Communion. In South Carolina, at the commencement of the late war, the colored communicants were only six less in number than the white; and in all the Southern States our Church embraced more or less of this class of members. All will admit that the bond in Christ Jesus is a real one, and creates peculiar obligations. Among the freedmen are many of our brethren, to whom we owe the duty of caring for their souls. They should be sought for, gathered, protected, watched over and supplied

with the means of grace, the word of God, and the ministry and sacraments of the Church. They are Christ's representatives, for he ever lives in the poor of His Church, and to neglect them is to neglect Him. He has said: "Inasmuch as ye did it not unto the least of these, my brethren, ye did it not to me." So long, then, as there is one of Christ's sheep or lambs, wandering in the midst of this naughty world, so long will it be the office of the Church to seek for and to rescue it; and while there is one freedman, old or young, who has been signed with the sign of the cross, living in our land, the work of our commission should not cease.

When our Commission began its work on behalf of the Freedmen, only four of the Southern Dioceses, viz., North Carolina, Tennessee, Arkansas and Texas, had resumed their former relation to the Church in the United States, and but few of the Southern bishops and clergy had signified their purpose to engage in the instruction of the Freedmen, or expressed a desire for our assistance and coöperation. Now, the state of affairs is very different. The remaining dioceses, viz., Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana, have also returned, so that "Jerusalem is a city at unity with itself," and the bishops, clergy and laity, in Convention assembled, have, in almost every instance, resolved to meet their responsibilities as members of the household of faith, in connection with the Freedmen; have appointed Committees or Boards of Missions, to take charge of the work among them, and have asked the coöperation and assistance of this Commission, as the representative and agent of the general Church. Thus the field of our operations is not only greatly increased, but the facilities for doing our work are also greatly multiplied. Difficulties, that before met us at every step, have vanished, and now the way stands open and we are invited to enter upon it with renewed zeal. Those whom we once asked to receive and welcome our teachers and to coöperate with us in the instruction and elevation of the Freedmen, now request us to send teachers, or to furnish support to such as they may find at hand, willing and qualified to discharge that office, and solicit our coöperation with them in this great and blessed charity. This is indeed an advance. We have made *progress*, or rather the work in which we are engaged has been crowned with success, even beyond our fondest expectations We now have hope for the freedmen. Their preservation and instruction in religion and secular learning are, under God, in a great measure, secured by the re-union of our Church, whose members, as we verily believe, throughout the length and breadth of the land, will vie with each other in efforts on their behalf. The work is thrice blessed; blessed to those who are its direct objects; blessed, as tending to draw together and

bind in cords of love the different portions of our country and Church; and blessed, in harmonizing and knitting together, in ties of mutual dependance and kind offices, the elements of Southern society. Never was there a field presented to the Christian Church more worthy of its interest and care and cultivation, or that promised so great returns for the money and labor bestowed. "Truly the harvest is plenteous!" Shall it be said also, "the laborers are few?" We hope not, we believe not; for we are assured that the Church is alive to her obligations, and now that God has opened the door for her, she will enter in and reap the harvest. To her, as to the Church of old, the voice of God comes, in accents not to be misunderstood: "Speak unto the children of Israel, that they go forward."

The Freedmen, through no fault of their own, are the occasion of political enmity and strife; and, in the war of parties, their best interests are in danger of being forgotten or neglected. Every Christian should rise above the din and confusion which political issues engender, and contemplate these helpless, dependant, and unoffending people as they are, and set before him the one, simple, paramount obligation to instruct and enlighten them in secular and spiritual learning. This our Commission seeks to do. It eschews all minor questions, all questions that belong to the province of the State; and viewing the freedmen as human beings, partakers of the great salvation purchased for us by the blood of Christ, labors, for the single end of teaching them the mysteries of human knowledge, and of imparting to them the Gospel of the Son of God, and the privileges of the Christian Church. "For the soul to be without knowledge is not good," and above all, that knowledge which is able "to make men wise unto salvation through faith which is in Christ Jesus." In the freedmen we see immortal beings for whom the Saviour shed His blood, and realizing that "if the Son of God shall make them free, they shall be free indeed." we labor to bring them into the glorious liberty of the children of God, by preaching to them "repentance toward God, and faith in our Lord Jesus Christ." The fact that they are a cause of contention in the political arena, so far from lessening our interest in their spiritual welfare, should rather increase it; for the solution of the difficulties of their situation must depend, under God, upon themselves, and will be found in their intellectual and spiritual enlightenment. Without education, and above all, without the knowledge of God in Christ, they must perish from the face of the earth, or drag out a miserable existence, sinking lower and lower in degradation and depravity. They are *men*, and as *men* we should regard them, holding forth the word of life, and extending to them the privileges of the Christian Church. As followers of Christ, it is enough for us to know

that they are men, and hence, those to whom our Saviour bids us preach the Gospel. Our work is plain before us—to send to these freedmen the missionary and the teacher, who shall instruct them in the things that make for them everlasting peace, knowing that "he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant." The knowledge of the Gospel is the most precious of all knowledge; and having this treasure, let us give as freely as we have received; and, whatever may be the political or temporal condition of the freedmen, they will be rich towards God, and become citizens of the New Jerusalem,—of "that city which hath foundations, whose builder and maker is God." While others are wrangling about questions of State, let members of Christ's body have no contention among them, unless it be the noble one in which each shall seek to surpass the other in earnestness and zeal, in self-denial and self-sacrifice for the sake of Christ. Let them have an eye single to the glory of God and the good of their fellow men; and when tempted to turn aside from these objects and mingle in the strife of earth, let them say with Nehemiah, "I am doing a great work, so that I cannot come down."

The success of Missions, and, consequently, the success of the Freedman's Commission rests, under God, chiefly with the Parish Clergy. When they have the mind which was in Christ, and are thoroughly alive to their responsibility and work, they will impress their views and feelings upon the people, and through the preaching of the truth, and the use of other means of grace, cherish and foster a love for souls, and a zeal for the promotion of God's glory and the salvation of their fellow men. It is, however, the personal obligation of each individual Christian, to see to it, that the Divine life not only exists, but also increases in power and extent in himself, until the whole man, spirit, soul and body is brought into captivity to the law of Christ. The Holy Spirit alone can impart the love of God and the love of man; but where these exist, the knowledge of the spiritual wants of mankind will call forth more earnest sympathy, more fervent prayers and more glorious offerings of money and labors. May the Spirit of God pour upon us all, clergy and laity, the abundance of His grace, "that we may both perceive and know what things we ought to do, and may also have grace and power faithfully to perform the same."

By order and in behalf of the Freedman's Commission.

J. BRINTON SMITH,
Secretary and General Agent.

New York, Sept. 29th, 1866.

[C.]

Dr. *The* DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS *in Account with* N. F. PALMER, *Treasurer.* Cr.

1865.			1865.		
Oct. 1,	Cash on hand per Treasurer's Report, Sept. 30, 1865	$9,820 75	October 1.	By cash paid out in support of Domestic Missions:	
	Temporary investments	35,000 00		Maine	$662 52
	Received for general purposes	54,645 92		New Hampshire	597 52
	" " relief of the Southern Clergy	10,232 53		Delaware	150 00
	" " other special objects not under the control of the Committee	13,305 85		Ohio	504 50
				Michigan	1,291 50
	" " premium and interest on $4,000, U. S. securities sold	270 40		Indiana	4,307 37
				Wisconsin	5,673 12
				Illinois	1,311 05
				Kentucky	737 47
				Tennessee	3,029 38
				Louisiana	3,573 96
				South Carolina	4,622 20
				North Carolina	3,112 50
				Virginia	2,988 05
				Alabama	2,311 91
				Georgia	1,073 27
				Florida	1,306 00
				Mississippi	1,283 31
				Arkansas	4,546 69
				Missouri	1,881 65
				Texas	3,263 81
				Minnesota	7,362 51
				Iowa	1,890 17
				Kansas	1,520 04
				Nebraska	7,325 53
				Colorado	3,318 31
				Dakota	855 79
				Nevada	1,217 50
				Idaho	1,318 00
				California	2,130 65
				Washington Territory	394 50
				Oregon	3,806 66
					$79,267 42
				Cash paid Sec. and Gen. Agent, and Asso. Sec. and Gen. Agent	4,145 33
				" " special appropriations	1,600 00
				" " travelling expenses	617 41
				" " clerk hire	891 22
				" " rent	406 00
				" " postage, stationery, exchange, freight, care of rooms and other expenses	693 66
				" " printing and expenses of the Board of Missions	407 52
				" " printing for Domestic Committee	378 59
				" " Spirit of Missions	1,644 95
				" " expenses on contested legacies	142 15
				" " expenses Delegate Meetings	224 75
				Appropriated to the Missionary Episcopate Fund	2,200 00
				Amount of temporary investments	28,800 00
				Cash in bank	1,854 45
		$123,273 45			$123,273 45
To balance—					
	Temporary investment	$28,800 00			
	Cash in bank	1,854 45			
		$30,654 45			

The undersigned, duly appointed a Committee to audit the annual accounts of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America, do hereby certify that they have examined the accounts of the Treasurer of said Committee, have compared their several items with their respective vouchers, and found the same correct; and that there is in the hands of the said Treasurer a balance of one thousand eight hundred and fifty-four dollars and forty-five cents, in cash, in deposit in bank to the credit of the said Domestic Committee.

The Trust funds of the said Committee have also been examined and found correct.

S. CAMBRELENG, CYRUS CURTISS, } *Committee.*

NEW YORK, *Oct.* 1, 1866.

[D.]

Dr. *The* FOREIGN COMMITTEE OF THE BOARD OF MISSIONS *in Account with* JAMES S. ASPINWALL, *Treasurer.* Cr.

1866.			1865.		
Oct. 1.	To cash paid since October 1, 1865, on account of Mission to Greece..	$3,864 24	October 1.	By balance cash on hand at this date	$987 03
	China and Japan	11,681 74		By cash received from October 1, 1865, to October 1, 1866, on account of	
	Africa	29,131 3:		Mission to Greece	105 43
	Mexico	2,193 27		China and Japan	2,141 86
	Haiti	1,616 13		Africa	6,622 49
	Specific objects	10,035 56		Mexico	77 06
	Publications	6,387 87		Haiti	2,684 37
	General expenses—salary of Secretary and Clerk hire	4,548 69		" " for specific objects	5,950 60
	Rent	406 00		" " Interest on Trust Funds	2,156 23
	Foreign and Domestic postage, stationery, freight, insurance, &c	997 59		" " General Fund	51,888 55
	Travelling expenses of officers	499 00			
	" Balance cash on hand to new account	1,252 20			
				The undersigned, Auditing Committee, have examined the account of the Treasurer of the Foreign Committee, and believe the same to be correct as expressed in the above statement.	
				T. S. WINSTON, } *Auditing Committee.*	
				LEWIS CURTIS, }	
					$72,613 61
		$72,613 61	1866.		
			October 1.	By balance cash on hand this day—say twelve hundred and fifty-two 20-100 dollars	$1,252 20

JAS. S. ASPINWALL,

Treasurer of Foreign Committee of Board of Missions of Protestant Episcopal Church in U. S.

[F.]

REPORT FROM THE AFRICAN MISSION TO THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA, ASSEMBLED IN NEW YORK, OCTOBER, 1866.

Change and vicissitude, sorrow and joy, reverses and triumphs ever mark the way of the Church militant, through the ages of this evil world. And where, as in heathen lands, the conflict is most real and earnest between the kingdoms of darkness and of light, changes must oftenest occur, and apparent reverses be most frequent. For besides that losses are inevitably greatest where the battle rages most, they who would *stand* in such a contest must be "called, and chosen, and faithful." If others essay to engage in it, they will falter and fail. Hence, in the work of missions among the heathen more obviously than in the kingdom of God on earth in general, "Many are called, but few are chosen." But in the one, as in the other, the invisible but ever present Head of the Church ever puts forth soldiers who "war a good warfare;" who, to outward seeming, ever dying, see with surprise that "they live;" who, "always bearing about the dying of the Lord Jesus," find "the life also of Jesus manifested in their mortal bodies;" and who, while made constantly to realize that "death worketh in themselves," behold with adoring wonder, that "life," the life of the Gospel, works and triumphs even in the dead bodies of the heathen, to whom, in the name of the Lord, they prophesy.

No year in the history of the African Mission has been more fruitful of changes than the one which has just passed, yet in no one have the tokens of the Divine presence more evidently passed before it.

Last October, about the time the Board of Missions was in session, I made a visitation to the churches at Sinoe and Bassa, distant ninety and one hundred and seventy miles respectively, from Cape Palmas. At the former I found the Rev. J. K. Wilcox, Liberian clergyman, zealously engaged in the duties of his office. As his congregation in Greenville is small, with praiseworthy zeal he has extended his ministrations to Lexington, two miles distant, where he has nearly succeeded in completing a small chapel. I preached twice in St. Paul's Church, Greenville, and administered the rite of Confirmation to seven persons.

Finding several hundred re-captured Africans residing in Sinoe county, for whose religious instruction no special means had been provided, I appointed Mr. JOSIAH NEYLE, an aged Christian and well-reported of catechist, assigning as his particular sphere of labor a settlement at the falls of the Sinoe river, fifteen miles from its mouth, where the re-captives are most numerous.

I visited two native towns near Greenville where Mr. WILCOX officiates, and in one attempted to preach, but my ignorance of the dialect here spoken, and the want of any proper interpreter, made the effort very unsatisfactory.

After spending five days at Sinoe, I proceeded to Bassa, attended by Mr. WILCOX. Here I spent two Sundays, preaching with Mr. WILCOX on both occasions in the Court-house, to good congregations. As this is relatively a more important place than Sinoe, I have requested Mr. WILCOX to give to it at least half his time. By the latest advices he informs me that he proposes to remove his family to the place, and begin at once to build a church. In this effort I trust he will be successful.

Returning to Cape Palmas the latter part of October, I was soon called to share in the greatest sorrow which has ever befallen the African mission. With the determination if possible to develope our interior station at Bohlen, upon which the hope of the Church and of the mission has been fixed lately, as furnishing a comparatively healthy location, we determined to appoint to it our oldest, most experienced, best missionary. He entered upon the work with his accustomed self-devotion. As the navigation of the Cavalla river was closed by tribal wars, he determined to strike out a new way overland, and even on one occasion took his wife by that difficult road. But the tribes intervening between Bohlen and the coast concluding from this fact that Mr. HOFFMAN intended to *remove* into the interior, partly from love to him, and more for interested motives, forbad his doing so. They could however make no objection to his visiting the station as often as he wished. This he accordingly proceeded to do every month or six weeks, *on foot*, preaching all along as he went, and "sounding forth the Gospel," as he delighted to call it, to tribes fifty miles beyond. His journal and reports only spoke of the mercies of God, the charms of nature, and thronging multitudes to hear the joyful tidings, which he loved so well to proclaim. But to his wife and intimate friends there was apparent a constant and fearful wear upon his feeble frame, and he was entreated to spare himself. But of him, as of the Master, it was to be written "the zeal of the Lord's house hath eaten him up." He had made his last missionary tour by the fourteenth of November, when he returned home, looking so pale and wan as to alarm all his friends. On the sixteenth, (steamer day), with fever

on him, he met at the wharf a beloved missionary sister, who had been abroad awhile to recruit her health, and conducted her to the Orphan Asylum. He then lay down to rise up no more in that poor frail body. In ten days his happy spirit passed away *to rest.* The memoir of this eminent foreign missionary will in due time appear, and remain a rich legacy to the Church.

Here, however, I cannot forbear to put down as his record, that of "the beloved Barnabas," whom he so much resembled. "He was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord."

It is the glory of the African Mission to have had of God, and to have engrossed the life's energies of such a man. But as with Elisha, there was miracle at his grave; and like his great prototype, his corn of wheat falling into the ground and dying, was destined to bring forth much fruit. At his funeral, a wild young man for whom he labored long, was heard to express his determination to lead a new life. Two young deacons were made to feel and say, "The seed which dear brother HOFFMAN has sown must be watered. By God's help, we hope to do what we can towards it," and seizing the standard which had fallen from their leader's hands, they went forth, and have continued to go forth, bearing it aloft and preaching the Gospel where he was wont to bear it and to preach, and to "regions beyond." One earnest female native teacher, catching her late pastor's spirit of faith, encouraged her desponding comrades by asking "Were you baptized in the name of HOFFMAN?" Was it not in Christ's name? "Christ ever lives; then serve Him still." And five hundred mourning missionaries, Liberian and native Christians and heathen, following their late beloved pastor to the grave, as they had marked how "the man perfect and upright," had lived for seventeen years, were now strengthened and instructed as they saw how, "the end of that man was peace."

All the members of the Mission who attended these funeral services, left, it is believed, with prayer to God that the mantle of the departed Elijah might rest upon some Elisha, and that at least a portion of his spirit might rest upon each one of them.

And so the work of the Mission proceeded. The semi-annual examinations of the schools occuring about the middle of December, as usual, soon brought living proof of continued activity. About three hundred and fifty scholars, Liberian and native, from ten stations, institutions, and schools were present, and the interesting feature on this occasion was that with one exception, every teacher conducting the examinations were Liberian or natives, trained and advanced to their present positions from the schools of the Mission. The convocation of ministers, catechists and

teachers met the last week in the year at Cape Palmas. The tribal wars—now happily brought to a close—prevented the attendance of several, but quite a number were present, and a faithful, hopeful spirit attended the proceedings.

But the most interesting event was the ordination of Mr. SAMUEL FERGUSON (Liberian,) and Mr. SAMUEL SETON (native Grebo,) to the Diaconate. These were both students under the late Mr. HOFFMAN, and assisted him in the services at St. Mark's and St. James' churches, for which they were now ordained ministers. On this occasion nine persons were confirmed also, from St. Mark's and St. James' churches.

The tribal war which had originated sometime before, continued at the beginning of the present year, and seriously affected the interests of the Mission. It prevented me from visiting the stations in the interior, as well as those to the east of Cavalla, except at such risks as the delicate state of my health for several years past seemed not to justify.

Since my arrival in this country, I learn that the war has been partially arrested. But I deem it proper in this report to refer to the causes which gave rise to it, to prevent the Church indulging too high expectations in regard to the development of our missionary stations in the interior. The native population along the Grain Coast, the seat of our mission, is divided into numerous petty tribes, averaging not over twenty thousand. Those on the coast, everywhere, have the carrying trade between the foreign or colonist, and parties interior, whom they designate Bewĕ or Aliens. On goods bartered there they make considerable profits, and they are naturally opposed to allowing these profits to pass into the hands of foreigners. Missionaries are not traders; that is, it is a principle with us to prevent their becoming so, and we have labored from the beginning to have the natives make a distinction between ourselves and traders. But with the proclivity among Africans to traffic, and in the new comparatively unorganized condition of things in the settlements, and small salaries given, we have found it impossible thus far to prevent Liberian and native employees in some cases, from engaging in this more or less. Again, the system of barter universally obtaining, which makes it necessary to purchase rice and most of the food requisite for ourselves and our boarding-schools with goods, increases the difficulty, and further, it is true that every successful missionary station, in communities like these, becomes the nucleus of a Christian settlement giving rise to the various wants of Christian civilization. All these facts are well known to the native Greboes, among whom are our mission stations on the coast, for multitudes of them go to sea, and have constant intercourse with all the settlements in Western Africa. It cannot therefore appear unnatural upon the selfish principles of human nature, by

which they are wholly influenced, tha they should oppose the location of missionaries, in common with other foreigners, in the interior. And hence has resulted the late difficulties on the Cavalla river. To overcome these difficulties, so far as our present operations are concerned, two courses are open to us.

A small steamer placed at the disposal of the Liberian Superintendents, and our Treasurer, Hon. J. T. Gibson, at Cape Palmas, to navigate the Cavalla to the falls, where Bohlen station is, is one, and perhaps the best. Only in this case, we must have as we have not now, the requisite number of missionaries to occupy this and other stations on the river. Until one or both these conditions are fulfilled, the Church can only expect us to act upon our present system, namely, to send native catechists, or if it shall please God to raise them up, native ministers to preach, and to gradually inform the people as to our true character, and to open and occupy stations on such a plain and unexpensive plan as to remove prejudice and obviate existing difficulties.

It was the cause of the deepest regret that the increasingly feeble condition of my health rendered it necessary to withdraw (it is hoped only for a time) from my missionary jurisdiction, so soon after it had suffered so seriously in the death of Mr. Hoffman. I have regretted this the more, as only the next month after I left, the Rev. W. Duerr felt impelled by the condition of his own health and that of his wife, suddenly to leave for Germany. I sailed from Cape Palmas on the 26th of March, accompanied by Mrs. Payne and the oldest child of our deceased brother. Joining the ship in which we were to make the voyage to the United States in three days at Bassa, we remained at that port two weeks. I had again the opportunity of which I was glad to avail myself, of officiating here again on two Sundays, preaching twice each day to good congregations.

Proceeding thence to Monrovia we remained there two Sundays. On both these occasions I preached in Trinity Church, under the care of Rev. G. W. Gibson, and on the former confirmed *five* persons. The three clergymen in this portion of my jurisdiction with whom I conversed on the subject, seem entirely to acquiesce in the wisdom of the legislation of our late General Convention in the passage of the canon on the organization of Dioceses within a foreign missionary jurisdiction. They moreover accept the plan of the Foreign Committee, approved by myself, that with a view to the final, complete, general organization, at which all alike aim, it is expedient and proper that the first Diocese organized shall be limited by Mesurado county. In accordance with these views, I appointed Rev. A. F. Russell, Rev. E. W. Stokes, and Rev. G. W. Gibson to act as a standing committee in this county.

To facilitate the oganization of the proposed Diocese here, a committee of clergymen and laymen has been formed in Philadelphia. If on mature reflection and experiment, the respected brethren shall conclude that this is the most orderly and efficient method of accomplishing the end in view, I wish them great success. In order to this, however, provision should be made for the supply of at least four clergymen and four catechists, or teachers in the district embracing Monrovia, the St. Paul's river, and Careysburg. One of these clergymen should be at the head of a Theological Training School; and two clergymen should be located at Grand Cape Mount, forty miles above Monrovia, but within Mesurado county. Here a splendid healthy site immediately on the coast, and fifteen hundred feet high might be obtained, while there is a most interesting field of labor amongst Liberian, and the intelligent Vye and Mandingo tribes around. Taking our departure from Monrovia on the 26th of April, after a prosperous voyage, I reached New York on the 8th of June. The time intervening to the present, with the approbation of the Foreign Committee, has been occupied, I am thankful to add, not unsuccessfully in relaxation and travel, for the improvement of my health.

I regret that the absence of memoranda and of reports from many of the stations, renders it impossible for me at this time to give accurately the statistics of the mission. Memory and a reference to the last report will enable me, however, to furnish an approximate statement.

Clergymen (including Liberian canonically resident)—Foreign, with Bishop, 4; Liberian, 6; native, 2; total, 12.

Candidates for Orders—Liberian, 2; native, 2; total, 4.

Assistant Missionaries, Catechists and Teachers—Foreign, 5; Liberian. 7; native, 16; total, 28.

Communicants—Liberian 300; native, about 200; total, 500.

Confirmations, 30.

Scholars, Boarding—Liberian, 25; native, about 130; total, 155.
" Day, " 137 " irregular 150; " 287.

Alms, and missionary contributions, about $700.

The Vernacular schools at Cavalla, taught by Miss Scott, myself, Rev. C. T. Jones and some advanced scholars, have been continued during the past year, except when the children have been engaged with their parents on the rice farms. I regard them as a most important auxiliary in the Mission work, and cease not to urge them upon the attention of all our ministers and catechists. It is cause for devout thankfulness, that amidst the distraction of war, the visitation of small-pox, which now for the first time in our history, at and around our stations, and the frequent changes in our foreign corps of laborers, regular services have been maintained, and all the stations continued, with one exception.

Beulah, half way between Cape Palmas and Bohlen, was opened by our late brother HOFFMAN chiefly for the convenience of his missionary labors in that direction. But a feud arising in the native town near by, which broke up the school, and the old and better road from the Cape to Bohlen *via* Dineh, having been re-opened, it was deemed proper to transfer Mr. MINOR to this point, to open a station there and to close Beulah.

The Board will observe that while much and more than ever, a wide and effectual door is open to the African Gentiles, our foreign ordained missionaries now in the field are reduced to two. From our Mission House so prosperously inaugurated in Philadelphia, we hope for a future supply. But for the present pressing need, I would entreat the Board to unite with me in prayer, as for all interests committed to us, so especially for this, that the Lord of the harvest, will send forth laborers into *this* harvest.

Very respectfully submitted,

JOHN PAYNE,

Missionary Bishop at Cape Palmas and Parts Adjacent, West Africa.

[H.]

The Report of Missionary Bishop to China is embodied in Foreign Committee's Report.—See page 57.

[G.]

Dr. *The* FREEDMAN'S COMMISSION *in Account with the Treasurer.* Cr.

1866.			1866.		
Oct. 1.	To cash paid since October 1, 1865, on account of Freedman's Commission for salary of Secretary and General Agent, and Clerk hire	$3,030 00	October 1.	By cash received from October 1, 1865, to October 1, 1866, for.....	
	Paid per order of Rev. Dr. Wharton	492 83		General purposes	$25,425 21
	Publications—Spirit of Missions, &c	1,723 80		Special "	681 50
	Advertising	199 83			
	Special appropriations	681 50			
	Salaries of Special Agents	871 30			
	Clothing	7,572 23			
	Drugs	126 35			
	Books	1,257 23			
	Teachers and schools	7,374 48		The undersigned, Auditing Committee, has examined the account of the Treasurer of the Freedman's Commission, and believe the same to be correct, as expressed in the above statement.	
	Traveling expenses of officers	278 02			
	Expressage	642 31			
	Office expenses, rent, stationery, postage, &c	474 83		FRED'K. WINSTON,	
	To balance cash on hand this day	1,383 00		*Auditing Committee.*	
		$26,106 71			$26,106 71
				By balance cash on hand this day	$1,383 00

[J.]

REPORT OF THE RT. REV. HENRY C. LAY, D.D., MISSIONARY BISHOP OF ARKANSAS.

The undersigned begs leave to present to the Board of Missions the following report:

At the last General Convention, I deemed it my duty to resume my place in that body, and answered to my name under the title of "Missionary Bishop of the South-West." I need not enter here upon the motives by which I was actuated in so important a decision, but I desire to say that never for one moment have I seen cause to doubt the justice of it. The whole history of the transactions which have resulted in the present harmony of the Church has not been written, and may never be published. That our dioceses are now united and harmonious, is due to the over-ruling of Divine Providence and to the influence of the Spirit of all good.

At the General Convention, the boundaries of the several missionary jurisdictions were re-adjusted; so that, instead of the large region originally assigned me, Arkansas and the Indian Territory are now committed to my charge.

In returning to the church of Arkansas, after two years absence, it seemed that everything was to be commenced anew. The clergy were scattered, the people impoverished. With the exception of the Church in Little Rock, services had been for two years suspended everywhere in the State. At the time of my return, services had lately been resumed at Helena and Pine Bluff. I found but these two parishes supplied with ministers.

Under these circumstances, I felt it was my duty to re-organize the old parishes first of all. And if little else seems to have been accomplished, it must be remembered that our roads, for much of the time, have been almost unpassible, that there are no public conveyances, except on the rivers, and very few mail facilities. The physical obstacles have been almost insurmountable. I have no longer, as in former times, conveyance or horses of my own. Upon the last day of the year 1865, I reached Helena, to which place the Rev. Mr. HACKETT had lately returned. I preached several times, and confirmed nine persons.

January 4th.—Reached Pine Bluff, where the Rev. Mr. TRIMBLE had lately resumed his work. I remained here several days, but having lost my voice from exposure, was able to preach but once. I confirmed here one person.

In this parish there was no certain place of worship. I understand that a handsome church is soon to be commenced. Mr. TRIMBLE has worked hard and endured cheerfully. I trust he may meet with great success.

From Pine Bluff, I sought to go to Camden, distant some sixty miles. To hire a conveyance and go direct would have cost one hundred dollars, an expense to which I was unwilling to subject the Committee. Availing myself, therefore, of a chance conveyance, I sought to accomplish the object by a circuitous route. After a week's travel and detention, I reached Camden on Sunday evening too late to hold service.

January 15th.—During the week I preached several times, and conferred with the people about the restoration of the parish. I am glad to say that it is now in full operation, under the pastorial care of the Rev. Dr. WHEAT, formerly of Little Rock.

January 18.—Came to Washington, Hempstead County. In this parish I felt a special interest. I had organized it, holding the first service that had ever been held in the place, and had hoped great things of it. But now the church was no longer habitable ; fences, doors and windows were all gone, and the original debt upon the church property was so increased by six years of unpaid interest, at ten per cent., that the vestry was about to surrender the property for this balance due.

Our Church people greeted me with much affection, and soon told me that the parish must go on. The debt was two thousand three hundred dollars, and no one had any money. But four gentlemen by means of credits and endorsements, so arranged as to reduce the debt to six hundred dollars, and to save the property.

I preached twice, and baptized an infant. The Rev. P. G. JENKINS now serves this parish and officiates in the surrounding country.

I now turned my face towards Little Rock. The distance was one hundred and twenty-five miles, but as before the expense of travel was in the way. Without going into the details of misfortune and trouble, it is enough to say that this journey of one hundred and twenty-five miles, occupied me from Monday morning until Saturday night.

January 28th.—Officiated in Christ Church, Little Rock.

I found that this town had greatly increased in population. The congregation long without a minister, had been supplied with services by the Rev. Mr. PEAK and the Rev. Mr. STUEL, from time to time. This parish has the elements of strength in it, and it now became my

endeavors, being without a helper, so to arrange my travel as allow me to give a good deal of attention to the parish.

The vestry soon after tendered me the rectorship of the church. I thought it well for various reasons to accept it, deriving, however, no emolument therefrom. I desire, if possible, to unite with me in the parish several clergymen, and to connect with it an extensive missionary work in the town and country.

After a few weeks, I set out to visit the White River country.

February 28th.—Visited Jacksonport, and preached.

March 2d.—At Batesville. Preached five times in the course of my visit, and baptized two children.

Jacksonport and Batesville are new ground for the Church. At both places I organized parishes, and the Rev. Mr. ALBERT is now ministering to them.

March 14th.—In Little Rock, began to prepare a class for confirmation.

During Lent, numerous services were held; and in Passion week, I baptized eleven infants and three adults; and confirmed at Easter ten persons.

April 2d.—Set out upon a visitation to the north-western portion of the State, which occupied three weeks.

In Van Buren, preached twice and baptized two children.

In Fort Smith, the Rev. R. B. CROES, a member of this Board, had been for some time on a visit, and had very assiduously kept up the public services of the Church.

This was my former home, and I sought to find the people and to know how it fared with them. In the result, I preached five times, baptized five adults and three children, and confirmed fourteen persons.

The Rev. Mr. SANDELS, who had labored with much success in Fort Smith, has now returned and is officiating in this vicinity.

The kindness of Major-General REYNOLDS furnished me with transportation to Fayetteville. Here I found no house of worship remaining. Our own church had been blown down, the others burned by military order during the war. I preached twice in the Masonic Hall, confirmed two persons, and baptized a child.

May 1st.—The Rev. P. G. ROBERT, a priest of experience and ability, entered upon his duties as my assistant in Christ Church, Little Rock.

May 14th.—I set out upon another visitation, including a short visit to my family in Alabama.

May 15.—At ten o'clock at night, the steamer Memphis struck a snag in the Mississippi in water sixty feet deep, and sunk in a few minutes. We were saved, in the mercy of God, through the coolness of the captain, who, in the two or three minutes before the water reached his fires,

backed the boat into shoaler water. I was much gratified by a request from the passengers to return thanks for our wonderful escape, and a solemn service was accordingly held, ascribing to Almighty God the glory and the praise.

These risks and dangers, of so constant occurrence on the Western waters, carry their lesson with them. Ever since I looked into that angry flood, into which we expected to be precipitated, I have felt an increased desire to set on foot, for the good of souls and the spread of the Church, some enterprize of a permanent character; something capable of growth and increase; something which might bear witness that I had not labored in vain.

June 6th.—Visited Marianna, where a little parish was established some years ago. I found a few Church families here, among them a son and daughter of Bishop Otey. I preached, baptized five children, and administered the Holy Communion to three persons.

June 10.—Preached in Helena and confirmed fourteen persons, making in all twenty-three in this little parish. Mr. Hackett's field is enlarging, and he has the promise of abundant usefulness.

From Helena I returned to Little Rock, and applied myself to the perfecting of some arrangements necessary for the general welfare of the Church. I have officiated regularly in the church, catechized the children statedly every Sunday afternoon, and also held some missionary services on a railroad platform on the other side of the Arkansas River.

When about to go forth upon another visitation, I was unexpectedly called upon to investigate certain charges against a clergyman who left Arkansas four years ago without Letters Dimissory and removed to Canada.

July 7th.—Went to Helena for this purpose, and arranged for a presentment. The clergyman in question on his arrival questioned my right to try him, on the ground that I had dropped him from my clergy list, and that he had actually obtained residence in the Diocese of Ontario. After examining the Canon Law, I did not feel myself authorized to force a trial, and have made a statement of the whole case to the ecclesiastical authorities of Ontario.

At this point it became necessary to suspend my travels, inasmuch as the state of my health made it imprudent to risk exposure on steamboats to the exceeding heat of the summer. The time succeeding was spent partly with my family in Huntsville, and partly at the North, among those who I hope will take an interest in our Western work. The sum of the matter is as follows: The old clergy of the State, with scarce an exception, have sought to return. There are now nine clergymen besides the Bishop. Six of these are regularly at work. Two others are teachers,

and officiate also on Sunday. And one has no settled employment, but officiates occasionally. This number can be considerably enlarged so soon as I can visit the localities and make necessary arrangements

I have baptized thirty-three infants and eight adults; confirmed fifty persons; performed six marriages and four funerals, and administered the Holy Communion very often.

For many months past I have been endeavoring to work out the scheme of an associate mission. An opportunity presents itself of establishing such an institution at a very small cost and with but little risk. I believe I am safe in saying that I have the assurance of ten thousand dollars from a few friends to found the mission. I dare not undertake it, however, without an annual subsidy of twenty-five hundred dollars, for the support of the clergy of the mission, and this sum I know not how to procure. I will only say that, as the Church's missionary representative in a large and important region, I will administer with the utmost care the means, be they large or small, that may be entrusted to me. The Church in Arkansas is at least re-organized and on its feet again. We can establish ourselves in almost any neighborhood where we make up our minds to go.

There are matters of deepest interest, such as the religious instruction of freedmen and the work to be done in the Indian Territory, which I cannot discuss in this report. While I have not been idle, my year's work has been cursory and imperfect, carried on in a very unsettled condition of society, and with much uncertainty attending the plans and arrangements of the people. I feel more and more the importance of doing one thing at a time, and doing that thoroughly and well.

In conclusion, I have to express my thanks to the Domestic Committee for their ready interest and hearty sympathy displayed in my work. Even when they are not able to do what I would desire, I am assured that they are endeavoring to discharge, to the best of their ability, the trust committed to them by the Church.

All which is respectfully submitted.

HENRY C. LAY,

Missionary Bishop of Arkansas, with jurisdiction in the Indian Territory.

New York, *Oct.* 3*d*, 1866.

[K.]

FIRST ANNUAL REPORT OF THE RIGHT REV. ROBERT H. CLARKSON, D.D., MISSIONARY BISHOP OF NEBRASKA AND PARTS ADJACENT.

To the Board of Missions of the Protestant Episcopal Church:

On the fifteenth day of November, 1865, in St. James' Church, Chicago, I was consecrated "Missionary Bishop of Nebraska and parts adjacent;" for which position I had been chosen by the General Convention, in the preceding October.

Shortly after the consecration, I proceeded, in company with Bishop Talbot and the Rev. Dr. Keene, of Milwaukie, to the Missionary Jurisdiction which had been assigned to me.

In consequence of the lateness of the season, no lengthened visitation could be commenced at that time; nor, indeed, was one designed, my visit being rather one of introduction and observation.

Several of the prominent places in the Territory of Nebraska were, however, visited, in company with my fellow-travelers.

Bishop Talbot's generous and kindly words of introduction, and Dr. Keene's affectionate interest in my work, made the journey one of peculiar pleasure to me.

After returning to Chicago, and making the necessary arrangements for my removal, and residence in the Territory, I bade farewell, on Easter-day, 1866, to the beloved flock, to which I had ministered for seventeen happy years, and set out, tremblingly, but hopefully, and in reliance upon my blessed Master, for my new home and untried work.

The past spring and summer have been spent in a thorough visitation of all the towns and settlements of the Jurisdiction.

By God's protecting mercy, and with health invigorated rather than impaired by the unusual exposure, I have been able to visit every portion of the Jurisdiction, adjacent and remote, and can, therefore, from personal inspection and observation speak of its condition, needs and prospects.

NEBRASKA.

In the Territory of Nebraska, we have church edifices and residen missionaries in Omaha, Nebraska City, Decatur and Nemaha. Two of these churches have been consecrated during my brief Episcopate;—

St. John's, Nemaha, on the 6th of May, 1866, and St. Mary's, Nebraska City, on the 1st of July, 1866.

At Plattsmouth, and at Fremont, we have resident missionaries, and churches in process of erection: the one—St. Luke's, Plattsmouth—is being built by the generous donation of a lady of the city of New York, as a memorial to her departed husband; the other—St. James', Fremont—by the last Easter offering of my former parish in Chicago. Both of these churches will soon be ready for consecration.

Besides these parishes, four other very important towns have regular services; to wit, Brownville, Bellevue, Calhoun and Columbus. A church edifice is very much needed in each of them.

The Church people, and the population generally, in them all, will do their very utmost in contributing means and land towards the erection of suitable edifices; but I must have, for this purpose, at least one thousand dollars for each, in addition to what the people may give. It would help the cause of our beloved Church very much in this vast field, as well as relieve me from great anxiety, if four wealthy individuals, or congregations, at the East, would each of them adopt one of these struggling stations, and, by a wise concentration of their gifts, contribute the necessary sum for the erection of church edifices in these four promising towns.

In addition to the ten stations before named, where constant services are held, there are a great many other stations where services, periodical or occasional, are held by the Bishop and Clergy of the Territory; among the most important of which are Dakota City, Tekama, Arizona, Cuming City, De Soto, Larimie, Rock Bluffs, Weeping Water, Peru, Aspinwall, Rulo, Falls City, Bennett's Mills, Silver Creek, and Fort Kearney.

The humble village school-house, a ranch, a log cabin, a bar-room, a private dwelling, or a neighboring grove, in these places, supply the want of a temple of the living God.

The two points now where resident missionaries could be most advantageously stationed—with the assistance of the Committee, so generous and so helpful—are, Falls City (with Rulo,) and Calhoun (with Cuming). Two faithful men could be well supported here; and there is no calculation of the amount of good which, by God's grace, they might accomplish.

Will they not offer themselves? Must we plead in vain? The population of Nebraska, at this time, is not far from sixty thousand. Probably ten thousand have entered the Territory during the last year. The settlement of the Territory progresses gradually, but surely. There has not been in the past, and there will not probably ever be, that overwhelming tide of emigration into Nebraska, which filled up, with such marvellous rapidity, the States of Illinois, Wisconsin, and Iowa, when

they were the border lands of the empire; because, owing to the great scarcity of timber, Nebraska is hardly so attractive to the settler.

Nor have there ever been discovered here thus far any of the precious minerals; so that the vast crowds of gold hunters and adventurous miners, have hardly lingered on our plains on their way to Colorado, Montana and Nevada.

Much the larger part of the people who are now settling Nebraska, are those who come to avail themselves of the provisions of the Homestead law. They are, therefore, generally persons of small means (except in the larger towns), and can do little or nothing, for some time to come, for the establishment or support of the Church. In those portions of the Territory where the people are pecuniarily able, I have usually found them quite as willing as in any Eastern community, to contribute for Church purposes. But it is very evident that, for some years to come, we must be generously aided by the loving sympathies and large purses of our Eastern brethren.

PREACHING.—PROPERTY.—PARISH SCHOOLS.

There are three duties of especial importance in a new field like this, that I have constantly endeavored to impress upon the clergy, by counsel and by example, as of the first necessity of existing relations; and I have always found them ready cheerfully to co-operate with me.

One is to be willing to go anywhere, at any call, and to be ready to seize every opportunity and opening to preach the blessed Gospel, and to carry the services and blessings of the Church; and to feel that every immortal soul within the bounds of the Jurisdiction has a right to hear from them—at the cost of any personal effort or endurance—the Divine message. In other words, that we are all "*itinerant missionaries*," as well as "resident ministers," and that we dare not confine our ministrations to our own towns or stations, but should go constantly to outlying settlements, preaching continually and everywhere "the things concerning the Kingdom of God."

Another duty is to obtain now, whilst land is cheap, donations of property, either for present or future use, in every town and settlement in the Territory. If this suggestion is vigorously and persistently followed, there are those living now who will see the day when Nebraska will be able, from her own resources and endowments, to take full care of her missionaries, her churches, and her institutions.

The third of these more important duties, I conceive to be the establishment in every town of a school, under the control of the rector or missionary, for the education and week-day training of the young in the ways, principles and faith of our Holy Church.

The great and painful lack of proper educational facilities, in new and rapidly increasing populations, will give us opening in this respect hardly to be found in the longer settled communities of the East. In several of the towns beginnings have been made at this work, and I hope that before long there will be a school of this kind in connection with every parish in Nebraska.

CHURCH INSTITUTIONS.

There are already established in Nebraska, three educational institutions of a higher grade than parish-schools. Of each of these let me say a word.

Brownell Hall, a large and valuable property, near the City of Omaha, was purchased and opened as a school for young ladies by Bishop Talbot. It is now being very much improved and enlarged. I look upon it as a most efficient aid for the extension of the Church in the Territory. Though it has only been in operation a few years, there are already scattered in Nebraska a goodly number of zealous and devout daughters of the Church, thoroughly trained in her holy ways at the Hall.

I have met with them in my missionary journeys, far and near, and have always found them of great help in the proper presentation of our beautiful service, in new fields and stations. The school is full, and more scholars would attend if the accommodations were larger.

Talbot Hall, a seminary for boys, has recently been opened, near Nebraska City, formerly the residence of my beloved predecessor, and purchased from him for this purpose. The prospects of the school are very good. Plain and substantial buildings, of limited capacity, have been erected during the past year (in addition to those already on the ground), which will serve our purpose very well for the present. It is my hope to connect with the Rector, two or three unmarried clergymen, of scholarly taste and missionary spirit, who, while usefully employed during the week in the training of the boys, may also on Sundays carry the Gospel and Prayer-Book to surrounding settlements. Besides being an institution of learning, Talbot Hall, is, therefore, in addition, an associate mission—a church home and centre—from which may go forth influences and ministrations of an aggressive character.

At this point, also, I propose to gather "candidates for Holy Orders;" two are already there, who, with free opportunity for quiet study, may enjoy the practical discipline of guiding the young, and also, by lay-reading, be of practical benefit to destitute populations. To purchase, fit up and rightly establish this institution, we need ten thousand dollars.

The other remaining institution of the Territory—St. James' Hall—is located on an eligible and valuable block of ground in the vigorous

town of Fremont, on the line of the Union and Pacific Railroad, forty miles west of Omaha. A very fine and commodious building has been erected, mainly by the contributions of the inhabitants. Some outside aid will be needed for its completion. The opportunity here for educational control of a large and growing population is unrivalled.

DAKOTA.

The other Territory connected with the Jurisdiction, besides Nebraska, is Dakota. Part of the month of July was spent in the visitation of those portions of Dakota that are accessible and inhabited. The Church's faithful and heroic picket-guard, the Rev. MELANCTHON HOYT, accompanied me. He was the only minister of the Gospel of any name resident in the Territory at the date of my visitation, and our services the only ones of any kind that were regularly and statedly maintained.

Though Dakota, geographically, is much larger than Nebraska, the white population is scarcely ten thousand; and they are settled, for the most part, in the three counties nearest to Nebraska and Iowa.

Almost all the arable land is contained in a narrow strip, lying on the north bank of the Missouri River, between the Sioux River and Fort Randall; and although emigration has been gradually taking possession of this portion of Dakota, the white population of the Territory can never be very large, circumscribed as it naturally would be within so small a compass.

At Yankton, the Capital, where, in the Senate chamber, I preached, and administered the first Confirmation in the Territory, on the 22d of July last, the missionary resides and officiates. Here a beautiful church, attractive and commodious, is nearly finished, the only temple for God's worship in the whole Territory. At Vermillion and Elk Point, the county seats of Union and Clay counties, he also officiates regularly. At each of these points there must soon be erected plain and suitable chapels. The inhabitants are very anxious to have them, and will contribute liberally for the purpose; but at least four hundred dollars of outside aid must be extended to each place. Occasionally services are also held by the missionary at Bon-homme and Fort Randall, situated respectively twenty-five and fifty miles north-west of Yankton.

In order efficiently to possess and work, in the Master's name, this distant but interesting field, there should be erected, at Yankton, a school building, at or near the church block, for the secular and religious education of the youth. In connection with the school, as resident teachers, there should be two active and earnest young clergymen, who could form, with Mr. Hoyt as its head, *an Associate Mission for Dakota.* In this way all the points above mentioned could be regularly served; and

as fast as new settlements are started, services could be commenced in them, and thus the advancing population welcomed to the open arms of Christ's Holy Church. Very, very seldom is such an opportunity offered for the ventures of Christian zeal. These men, and this sum of money, dear brethren, we must have. I feel as if I could hardly go back without this substantial assurance of the Church's co-operation in the missionary work of Nebraska and Dakota. Ten thousand dollars a year for a few years to come, spent in the establishment of Church institutions and the liberal support of earnest evangelists, who will go from settlement to settlement, and from house to house, preaching, praying, and baptizing, now in the formative condition of the Jurisdiction, will be worth more to us than one hundred thousand dollars a year by-and-by, when the population have attached themselves to other communions, or have grown unimpressible and hardened in the cares and luxuries of a more advanced civilization.

THE INDIAN.

The Indian population of the Jurisdiction has been variously estimated at from thirty thousand to fifty thousand. Many of the tribes are hostile, and entirely inaccessible to spiritual approach. Many of them are friendly and peaceable; are settled on reservations, partially supported by Government. Most of these have missions and religious teachers and, from one or other of the various Christian denominations. The Santee Sioux have been lately removed from Minnesota, and now occupy a tract of land near the junction of the Mobeera and Missouri rivers, in the Northern part of Nebraska. Their faithful and devoted missionary, the Rev. S. D. Hinman, has removed with them, is now settled among them, and is ministering to them with self-denying fidelity. There are several hundred Communicants of the Church in this race, and nearly one hundred more awaiting Confirmation. In the support of this most interesting and necessary Christian work, I must also appeal to the generosities of the faithful everywhere. Nothing is allowed me for this work by the Board of Missions, and I pray, therefore, that the multitudes of those in our land who believe that this wronged and fast disappearing race are entitled to the Gospel at our hands, will aid me in the support of the Indian Mission at Nebraska.

I might say much more of the great work entrusted to me by the Church, but I must not weary you. May God bless and reward all those who have cheered and helped us, by prayers, and sympathies, and means.

ROBERT H. CLARKSON,
Missionary Bishop of Nebraska and Dakota.

[L.]—Petition from Christ Church, Green Bay, lost.

[M.]

REPORT OF THE RT. REV. THOMAS FIELDING SCOTT, D.D., MISSIONARY BISHOP OF OREGON, WASHINGTON, AND IDAHO.

To the Board of Missions of the Protestant Episcopal Church:

ASTORIA, Oregon, Sept. 4th, 1866.

FATHERS AND BRETHREN:—Since my last Annual Report I have visited, with one exception, all the points within my jurisdiction where we have heretofore had services, having been twice over the work on Puget Sound. There is nothing in the general condition of this field calling for special remark. The clergy have continued their services as usual at their several stations with the vicissitudes common to such fields of labor. One has been added to the number, Rev. W. H. STOY, from California, who is Rector of Trinity Church, Portland, and the Rev. Mr. FACKLER, as I *suppose*, is within the jurisdiction of Bishop RANDALL.

Since the removal of Rev. J. R. W. SELLWOOD to Milwaukie, there has been no clergyman at Salem. Rev. Mr. MCCORMAC and myself have made occasional visits there, and they have had services by a candidate for orders, as lay-reader and catechist, for some five months past.

Rev. Mr. ROBERTS, Deacon, with my consent, removed from Roseburg in May, and after spending a short time at Walla-Walla, has finally removed to Grand Ronde Valley. My late visit to that place impressed me still more with its importance as a mission.

During the year I have consecrated two churches; St. John's Church, Olympia, September 3d, 1865, and St. Paul's Church, Port Townsend, August 26th, 1866. These are both on Puget Sound, W. T., the fruit of patient and continual labor, mostly by a few devoted ladies. Rev. P. E. HYLAND occupies this entire mission with encouraging success, but it is entirely too large for one man to cultivate. The recent visit to Port Townsend was one of great interest. Besides the consecration of the church, nine children and four adults were baptized by the missionary, and four were confirmed.

A church building has also been commenced at Astoria, with the hope of its being speedily ready for use. Here I am to administer confirmation on Sunday next.

During the year I have confirmed, at Trinity Church, Portland, *four;* at St. Stephen's Chapel, *two;* at St. Mary's Church, Eugene City, *nine;* at St. John's, Milwaukie, *one;* at St. John's, Olympia, *four;* at Seatle, *one;* at St. Paul's, Port Townsend, *four;* at Walla-Walla, *one;* and at Le Grand, *one.* I have baptized *eleven* children, and *four* adults; have solemnized *four* marriages, and attended *five* funerals. When not absent from Portland, I officiated both at St. Stephen's Chapel and Trinity Church, the latter being until recently, without a rector. During the spring I was absent, by medical advice, spending some five weeks in California.

In discontinuing my visits to Idaho Territory, I have supposed, from newspaper reports, that it had been transferred to the newly formed jurisdiction of Bishop RANDALL. I have received no information from the House of Bishops upon the subject. I am truly thankful to be relieved of that amount of labor and responsibility. The distances and nature of the country over which I have yet to travel, leave me still a toilsome field to occupy.

Our great want in this mission is more laborers. The heart grows sick in beholding, year after year, the most favorable openings for the Church unoccupied, many of them finally passing out of our reach. There are now five of these urgently demanding supply—Jacksonville, Roseburg, Salem, Walla-Walla, and the northern part of Puget Sound. There is no new argument to be adduced in favor of this work, nor any room for appeal stronger than those heretofore addressed to the clergy by myself or the Domestic Committee. The bishops east of the Rocky Mountains have opportunities of frequent intercourse with clergy and candidates for orders, and can thus induce supplies for their wants. To us on this coast no such facility is given. Our calls either die utterly away, or sink to the faintest whisper, before reaching the ears of our brethren. Our difficulty in this matter is greatly enhanced by the necessity of corresponding with the missionary authorities before we can engage a clergyman. In repeated instances applicants have grown weary of months' delay, and have accepted other employment.

I suggest, therefore, whether it were not better to entrust a larger discretion to the bishop, or to a missionary committee on the ground, in employing missionaries, adopting stations or iteneracies, appropriating funds, &c. If properly digested, and judiciously used, such a plan would avoid vexatious delays, and render our work more prompt and efficient in our peculiar circumstances.

It occurs to me also as worthy of your consideration whether something may not be done for the proper training of men for the domestic field, as has been done for the foreign. Our Theological Seminaries

seem not to be successful in this department. If some way were devised for the double purpose of directing the minds of candidates to the distinctively *missionary* work of the Church, and of qualifying them properly to engage in it, we might anticipate more favorable results.

Commending this mission still to your fostering care and prayers, and praying for the guidance and blessing of God in your work, believe me,

7

Yours, faithfully,

THOMAS F. SCOTT.

[N.]

REPORT OF BISHOP RANDALL.

To the Board of Missions of the Protestant Episcopal Church, in the United States of America, at its Annual Meeting, to be holden in the City of New York, on the first Wednesday in October, A. D 1866.

The undersigned presents the following Report as "Missionary Bishop of Colorado and parts adjacent."

After my consecration, which took place in Trinity Church, Boston, on the festival of the Holy Innocents, December 28th, A. D. 1865, I remained in charge of the parish of the Church of the Messiah, Boston, until May 13th, 1866, which day completed the twenty-second year of my rectorship. During this interval, I administered the Apostolic rite of Confirmation, in several parishes, at the request of the Bishop of Massachusetts. On several occasions I presented the cause of missions in Colorado, to congregations, both within and without the diocese. For this purpose, I attended the Delegate Meeting of the Board, holden in Troy, and was also present at the convocation of the clergy of Vermont, which met at Rutland.

On Tuesday morning, May 8th, at the request of Bishop Eastburn, I admitted to the holy order of deacons, in the Church of the Messiah, Boston, Mr. William A. Fuller, formerly a minister of the Unitarian denomination. Mr. Fuller has since been transferred to my jurisdiction by the Bishop of Massachusetts, and has been appointed a missionary at Nevada, in the Territory of Colorado.

On the 23d of May, I left Boston for the frontier field, to which the Church had sent me. On my way I preached in Trinity Church, Chicago,—morning and evening—Trinity Sunday, May 27th. On the following Sunday I preached twice in St. Mary's Church, St. Joseph, Missouri. I took the stage at Atchison, Kansas, on Wednesday morning, June 6th, in company with the Rev. Mr. Fuller, and reached Denver, Colorado, on the evening of the 11th.

The jurisdiction assigned to me is that of Colorado and parts adjacent, which are defined as Montana, Idaho, and Wyoming. I will begin with the "parts adjacent" in their reverse order.

WYOMING.

In respect to this portion of my jurisdiction, I can only report to the Board, that after diligent inquiry and research, I have not been able to discover any such territory in these "parts."

IDAHO.

Such is the immense distance from Denver of the more populous parts of this Territory, that it has been impossible to visit them the present season.

The Church has one missionary in Idaho, the Rev. St. Michael Facklar, who officiates at Boise City. Mr Facklar has for several years been devotedly engaged in the work of his mission, and has succeeded in gathering a promising parish. By his efforts, means have been raised for the erection of a church edifice, which is now nearly completed. The people have made praiseworthy exertions to obtain for themselves a sanctuary for the proper celebration of Divine worship. They have contributed liberally for the purpose, and only need three hundred dollars to remove all indebtedness. It is to be hoped that some one of the great multitude of stewards in our Church, whose "talents" are in the form of riches, will see that so small an incumbrance shall no longer plague "these few sheep in the wilderness."

The missionary informs me that there are several candidates in his parish ready for Confirmation.

I am sorry to add that Mr. Facklar, having been absent from his family for several years, has decided to leave his present charge, and return to the East during the present autumn. His departure will be a great loss to the mission and the Territory. When the sole watchman on the walls of Zion comes down, the people have cause to lament indeed. It is my earnest desire that a suitable clergyman may be found to take his place.

Mr. Facklar reports that he has officiated two Sundays at Ruby and Silver City. These two places are near together, and in each there is a considerable population. There are in the vicinity a large number of Chinese, who have in the last named place a "Josh house," but there is in this town no *Christian temple* whatever.

I have lately received a communication from a layman, residing in Silver City, containing propositions for the erection of a church, and urging me to send them a missionary, with the assurance that he shall receive a liberal support from the people, among whom are a number of Episcopalians. *Who will go?*

MONTANA.

I have not visited Montana, for the same reason that I could not go to Idaho.

For the last two or three years the people of Virginia City have been anxious to have the ministrations of our Church; but up to this time there is not, and has not been, a single Episcopal clergyman in the entire Territory.

On the 22d of August, I received a memorial from residents in Virginia City, very numerously signed, earnestly requesting me to send them a clergyman; promising at once to prepare a suitable chapel, and to contribute to the support of the missionary according to their ability.

I have reason to believe, from reliable information, that a missionary would be liberally supported by the people, a large congregation immediately gathered, and a self-supporting parish would soon be established.

At Helena, where there is a large and rapidly increasing population, the want of a missionary is equally pressing, and the prospect of permanent success quite as promising. Two valiant soldiers are needed for these two places. *Where shall I find them?*

COLORADO.

On my arrival at Denver, I was met and most cordially welcomed by the Rev. Mr. Hitchings, the Rector of St. John's Church, who, from that time forth, has done every thing to facilitate my work, and promote my comfort.

Denver is a thriving town, fifteen miles from the foot of the Rocky Mountains. It is a place of much business, with an energetic and intelligent population.

St. John's parish has much increased in numbers and influence within the last two years, under the judicious labors of its devoted Rector, who has stood manfully at his post, sometimes solitary and alone at this distant point on the frontier.

The church edifice, during his rectorship, has been considerably enlarged, by which the sittings have been more than doubled; and within the last year, it has been put in excellent repair. Its interior presents a very pleasant and church-like appearance, having all the conveniences for the edifying celebration of public worship.

This parish is now, as it ever has been, entirely self-supporting.

On the Sunday after my arrival, being the third Sunday after Trinity, I preached in St. John's Church morning and evening. The services were conducted by the Rector, assisted by the Rev. Messrs Kehler and Fuller.

On Saturday, June 23d, I held a convocation of the Clergy of the Territory, in St. John's Church, Denver. There were present the Rev. John H. Kehler; the Rev. H. B. Hitchings, Rector of St. John's Church,

Denver; the Rev. A. B. Jennings, Rector of St. Paul's Church, Central City; and the Rev. William A. Fuller, Deacon. Having opened the meeting with prayer, I announced the appointment of the Rev. J. H. Kehler, and the Rev. H. B. Hitchings, of Denver; and Mr. Richard G. Kellet, of Central, and Mr. R. W. Roath, of Denver, as the Standing Committee of this jurisdiction.

The Rev. Mr. Hitchings was elected Secretary of the Convocation. After mutual consultation, it was deemed expedient for the more efficient prosecution of the great work to be accomplished in this jurisdiction, to appoint *a Board of Missions*, *a Board of Trustees of Donations*, and *a Board of Education*. Resolutions were accordingly adopted constituting these Boards, of which the Bishop is *ex officio* President.

In St. John's Church, on the fourth Sunday after Trinity, being the festival of St. John the Baptist, I preached on the life and character of Christ's forerunner. In the afternoon I preached to the colored people. In the evening I preached, confirmed seventeen persons, and made an address.

On the following Sunday I again officiated in the same church. In the morning preached a sermon and administered the Holy Communion, and in the evening addressed the teachers and scholars of the Sunday-school, on which occasion the Rector baptized eleven children.

On Monday, August 2d, I visited Golden City, which lies at the foot of the Rocky Mountains, and is about fifteen miles from Denver. Here I preached in a room commonly used for public worship, evening prayer having been read by the Rev. Mr. Hitchings. Golden City, though at present but a small village, is the capital of the Territory, and is a place of much promise, having extensive beds of coal and iron, while in the vicinity there are mines of gold and silver. An extraordinary water-power affords such facilities for manufacturing purposes as to warrant the expectation that this town will, ere long, become one of the largest places in the Territory. I have received a donation of three lots eligibly situated for church purposes, and sufficiently large for a church edifice, school-house and parsonage, together with an offer of a thousand dollars from an individual, towards the erection of a brick building, which, for the present, shall answer the two-fold purpose of a school-house and a chapel.

A boys' school is much needed in this section, and I have been assured that such a school would be largely and liberally supported, and would be immediately self-supporting.

Soon after my arrival at Denver I made and published a list of appointments of visitations of the principal settlements in the Territory. In order to make these visitations with facility, as well as with economy and comfort, I purchased a covered wagon and a pair of ponies.

Thus equipped, I started for Central City on Saturday, July 7th, having with me the Rev. Mr. Hitchings.

This place is forty miles from Denver, among the mountains, eight thousand feet above the level of the sea, and in the midst of the chief mining district of Colorado, and numbers nearly as many inhabitants as Denver.

On Sunday morning, being the sixth after Trinity, I preached in St. Paul's church. The service was read by the Rector, the Rev. A. B. Jennings, assisted by the Rev. Mr. Hitchings. In the afternoon I went to Black Hawk, about a mile distant from Central, and containing about the same number of inhabitants. Here I preached in a Presbyterian church, the use of which was very courteously granted to me.

An effort was made to establish the services of the Episcopal Church in this town a few years ago, but failed for reasons not very satisfactory, Had the effort been wisely carried forward, and perseveringly sustained, it is believed that a self-supporting parish would have long ago been established. I am anxious to procure a suitable minister for this point.

In the evening I again preached in St. Paul's, Central.

On Tuesday, the 10th, I visited Empire City, in company with the Rev. Mr. Hitchings. This is a mining town fifteen miles from Central. A missionary of our Church was formerly located here, where he remained for about a year. Had he continued his labors, or had he been succeeded by an efficient clergyman, a parish would no doubt ere this been established on a sure foundation. But with the departure of the missionary departed all hope of building up the Church in that place for a period, which I trust may not be long. In the evening I preached in the Methodist church, which was very kindly loaned to me for the occasion. This denomination have a minister stationed here. Their house of worship is not yet finished, and their congregation not very large.

The Congregationalists have an organization, but are small in numbers. Their minister died a few months ago. The house in which they worshiped, which is a substantial building nearly new, centrally located, with considerable land around it, was owned by him. The property was offered for sale, and I bought it, through the agency of a gentleman of Empire, for the sum of nine hundred dollars. It is said by those who are conversant with the value of real estate in the place, to be worth fifteen hundred dollars.

A mile or two above is another village called Upper Empire. Persons residing in this place could conveniently attend church at Empire, or the missionary might hold frequent services there for their greater accommodation, and the two together would form a promising congregation.

On Wednesday, 11th, I proceeded to Georgetown, which is a small mining village, connected with another called Elizabethtown.

These two villages are in the heart of a very rich mining district, and are no doubt destined to become places of considerable importance. There is no house of worship whatever in either village. I met persons interested in these growing towns who were desirous of having the Church established among them. A suitable lot was offered me, with the promise that one-half of the sum necessary for the erection of a church would be secured.

On the same day I went to Idaho, and in the evening held service and preached in a hall. Here there is no place of worship of any kind. A gentleman promised me a lot for a church. Idaho is beautifully located, and is celebrated for its mineral springs, which with the attractions of a new hotel, the finest in the Territory, render it a place of popular resort, and during the summer there is a very large number of persons residing there. It is very important that our services should be established in a place where they can at once be made accessible to so large a population.

Empire is about ten miles from Idaho, and Georgetown, is about eight miles from Empire, and Idaho ten from Georgetown. By a path, which can be travelled on horseback, but not in a carriage, the distance from Empire to Georgetown is only about three miles.

I propose to unite the three in a triangular mission, so that these places shall be under the charge of one missionary, who may reside at either point which he may elect, and hold services in all three, according to a plan with which he will be furnished.

I want *the* man for the place. To one who is a missionary—*a true* missionary—who expects to do the *work* of a missionary, and will neither be surprised nor confounded at anything which pertains to the *life* of a missionary upon a mountain frontier; and who goes to his work because his *heart* is in it,—to such an one there is here a promising field. I think in less than a year he would have three churches, such as the people would be contented with, and everyway suitable for the devout celebration of public worship. *I want the man.*

On Thursday, returned to Central, and on Friday the 13th, preached to the colored people in St. Paul's church.

The Rector meets this class of persons on every Tuesday and Friday evenings in the Sunday-school room, where, with such assistance as he can obtain, he instructs them in the common branches of education. On Sunday afternoon he has a special service for them in the church. Such labors of love evince the truest interest in the welfare of this unfortunate class, and will surely not go unrewarded.

On Sunday, the 15th, being the seventh after Trinity, I preached in the morning in St. Paul's church, Central city, and immediately after service proceeded to Nevada City. Here the service was held in a school-

room. Evening prayer was read by the Rev. Messrs. Hitchings and Jennings, and I baptized four children, and preached.

This village contains a large mining population, and has no place of public worship. Every intelligent Christian can readily imagine, what in this age must be the terrible condition of a community, who are destitute of sanctuary priviliges,—how the Lord's day will be desecrated,—how vice and immorality will prevail. I had a fearful illustration of this as I rode into Nevada. A large crowd had gathered in the street, and when they stood aside to allow my carriage to pass through, we saw the body of a man, who, but a few minutes before, had been shot dead in front of a saloon. There lay his lifeless body, weltering in its blood, just where it fell. What a scene in a Christian land, in the charming sunlight of a beautiful Sunday afternoon!

An eligible lot of land can be obtained in this place without cost, whenever we are ready to erect a church.

I have appointed the Rev. Mr. Fuller missionary in Nevada. It is a field abounding in labor but full of promise, and with God's blessing upon the ministrations of the missionary, there is every prospect of success. He will begin his work with the coöperation of several interested laymen, and his proximity to Central will enable him to enjoy the society of his brother, the Rector of St. Paul's. He is endeavoring to raise the funds necessary for the erection of a chapel and I have promised to pay one half of the entire cost. This will be about two thousand dollars. Who will give me *one* thousand for this purpose?* I preached in St. Paul's Church, Central, in the evening, confirmed twelve persons, and made an address.

On Monday I returned to Denver, and made preparation for the visitation of the southern portion of the territory. On Thursday, the 19th., I left Denver accompanied by the Rev. Mr. Hitchings, and reached Colorado City on the evening of Friday, where I officiated on the following Sunday,—the eighth after Trinity—morning and afternoon, in the room usually occupied by the Methodists, who very cheerfully, in the absence of their own minister, yielded it for our service, which they very generally attended both parts of the day.

Here I secured a lot for church purposes. The village is not large, nor are its prospects of future growth very flattering, but there is a fine agricultural district in the neighborhood which is very considerably occupied by an intelligent class of persons from the East, and there is already a population which makes Colorado City an important central point for the Church.

* Since this report was written, a contract for the erection of a church, to cost twenty-five hundred dollars, has been made, and Mr. F. has already raised one thousand dollars.

On the next Sunday,—being the ninth after Trinity,—I preached in the morning and administered the Holy Communion, at the ranche of Col. Boone, on the Arkansas river.

I had an appointment to officiate at Pueblo, twenty miles distant, at five o'clock P. M., but my horses having run off the night before, were not recovered until too late on Sunday afternoon, to allow me to reach Pueblo in season for the service.

On Monday we left for Capt. Craigg's ranche, on the Huerfano river, where I preached on Tuesday evening.

On Wednesday afternoon I held a Confirmation at the residence of Mrs. Boice, when I confirmed three persons and made an address.

The population in this part of the Territory is somewhat sparse, yet there are Church people among them who are very desirous of having our services at some point, which, though not very near to any, may yet be accessible to all. The country bordering upon the Arkansas and Huerfano rivers is very productive. With a rich soil and almost tropical sun, and abundant facilities for irrigation, it will more and more attract new comers, and must soon be filled with a large population. There are already in this section many Mexicans who are nominally Roman Catholics. But little pastoral care is taken of them by the Romish Priests, so that the bond which holds them to the Papal communion is not as strong as in other parts of the world. The extortionate sums which the priests demand for marriage-fees, serve, in many cases, to prevent lawful marriages among the people, and the exhorbitant charges for baptisms is a source of much complaint. Such is the dissatisfaction among the Mexicans that in the opinion of those who are conversant with the condition of things, a missionary of our Church, who could speak the Spanish language, might do a successful work in winning many of this badly instructed and poorly cared for people, to a better faith and a better life.

Persons friendly to our communion in this vicinity, will contribute liberally towards the erection of a church suitable to the present wants of the community.

On Thursday I left for Cañon City, where I arrived on Friday evening, and on Sunday, Aug. 5th.,—being the tenth after Trinity,—I preached morning and evening in a hall which we occupied by the courtesy of the Baptist Society.

Here I had the promise of a lot, with a liberal pledge in aid of the erection of a church.

On Monday we started for Buckskin. Our journey lay through the South Park, and in a country where inhabited houses were far apart. For two nights I lodged in my wagon, and found it quite as comfortable as some other places in which I had slept.

We arrived at Buckskin on Wednesday afternoon. I made an appointment to hold a service in Montgomery on Saturday afternoon, distant about eight miles. In going to this place we undertook to cross Mount Lincoln, whose summit is said to be 16,000 feet above the level of the sea. The highest point was reached in safety, but in descending, owing to the want of information on the part of the guide, we took the wrong direction, and suddenly found ourselves in great peril in consequence of the abrupt steepness of the declivity, and were obliged to abandon our horses and get down as well as we could. This was at length accomplished, and after walking through the woods and in the rain for several hours, I finally, and very late in the afternoon reached Montgomery, quite too late for the service, and not in a condition immediately to celebrate it, had we been in time. On returning to Buckskin in my wagon which had come round for us, darkness came on, and so densely that we lost the road, and were unable to find it. Providentially a camp fire was discovered, at which was found a man, who, with a lighted candle came to our relief, and piloted us back again into the road. It being perilous to attempt to go further, I found very comfortable quarters in a cabin, and slept soundly on a bed made of pine boughs.

On Sunday morning soon after day-light, we drove into Buckskin, and here,—being the 11th., after Trinity,—I preached in a log chapel in the morning, confirmed two persons and administered the Holy Communion. In the afternoon I preached and baptized two children.

I was much gratified to observe in my visit to this village an illustration of what may be accomplished by the zeal and good taste of one or two individuals, whose hearts are in the work of the Church. There being no place of worship here, a gentleman and his wife, both of whom I confirmed at this visitation, had sometime previously to my visit, organized a Sunday School. Feeling the want of a place of worship, they at once set about the work of fitting up a log chapel for this purpose, in which they were assisted by those in the town, whom they succeeded in interesting in this matter. As the result of their praiseworthy efforts, they now have a very neat room, conveniently and tastefully arranged, which answers the twofold purpose of chapel and school house. Here, this gentleman, who is a lawyer, acts as a lay reader every Sunday, and he and his wife, assisted by a few others, instruct a Sunday School. In the afternoon they go to a neighboring village, about a mile and a half across the mountain, where they have another school. Moreover, a ladies' parochial aid society has been organized for some time, which meets weekly. It has already raised a handsome sum towards the erection of a church and the support of a clergyman. As evidence of the zeal with with which this good work is prosecuted, I was informed that some of

the ladies came eight miles to attend the weekly meetings of this society.

Such an example of "faith and works," is deserving of high praise and worthy of imitation, and should receive our encouragement. I have supplied them with prayer-books, a small S. S. library, and some books of instruction, and hope ere long, to send them a missionary.

After service in the afternoon we drove eight miles to a town called Fair Play. Here in the evening we held service in a grocery store, which was very kindly offered to us by the proprietor as being the most commodious place in town for celebrating Divine worship. A large fire of pine logs in an open fire place made the room sufficiently comfortable (August 12th), and aided materially in lighting up our temporary chapel.

The Romish priest from Denver had celebrated mass in this village in the morning, yet I was informed that several Romanists attended our service in the evening. The landlord, who is a Roman Catholic, and in whose house the priest officiated, did everything to make us comfortable and voluntarily made a deduction of about two thirds from the usual charge when I settled my bill the next morning. I mention these minor facts only to indicate the kindly feelings of even Romanists. The gentleman in whose place of business I preached, informed me, that he formerly attended Trinity Church, N. Y., and that he had not heard our service before that evening for six years. He agreed to give a lot and do much toward the erection of a chapel in Fair Play.

On Monday the 13th., we went to Breckenridge, which is on the western slope of the Rocky Mountains, being just over the snowy range. We arrived after seven in the evening, and although no previous notice of the service had been given yet, at half past eight, a large congregation was gathered in the dining room of the hotel, where I preached. On the day before, I officiated at an elevation of eleven thousand feet above the level of the sea, and this evening where the waters run towards the Pacific ocean. There is a very considerable mining population in this vicinity, and a missionary would find much to do among them.

On Tuesday we returned as far Hamilton, where I preached in the evening in the bar room of the hotel. This is a small village, with but little prospect of much growth.

In regard to the places last visited, my plan is to unite Colorado City, Pueblo, and Cañon City, and the settlements on the Huerfano and Arkansas into one missionary district, to be committed to two missionaries who may live together at some central point, and go forth in their work according to a system which shall be previously arranged. In this way

the spiritual wants of the people may be supplied, and ultimately parishes may be built up.

I propose to station a missionary at Buckskin who will be equi-distant from Montgomery and Fair Play, in which places he can regularly officiate, occasionally visiting other villages.

In every place where I have officiated during these visitations, there have been large and very attentive congregations; I say large, meaning that the attendance in proportion to the population, was more than is common in the older parts of the country. The people, so much deprived of the means of grace, are apparently ready and anxious to hear the Word, and gladly avail themselves of the opportunity of doing so. I was also pleased to see the manifestation of a kindly feeling toward our services, on the part of people of other denominations. The spirit of liberality evinced by those who desired to have the Church established in their neighborhood, betokened an interest which affords good ground for encouragement to our missionary work. I reached Denver on Friday morning, Aug. 17th, and preached morning and evening in St. John's Church, on the twelfth Sunday after Trinity.

On the following Sunday I preached in St. Paul's Church, Central City, in the morning. In the afternoon I preached to the colored people, and in the evening again preached, confirmed four persons, (making with the twelve previously confirmed, sixteen as the whole number in this parish,) and made an address.

St. Paul's parish is in a very prosperous condition. Its present place of worship is altogether too small for its proper accommodation. They would proceed at once to the erection of a more suitable church edifice did their finances, in the present depressed state of business, warrant the undertaking. Their prudence is to be commended. I have no doubt that within a year steps will be taken towards the commencement of this work. An eligible lot has already been secured, sufficiently large for a church, school-house and parsonage, together with another piece of land in close proximity, which is held with a view to the erection of a Church hospital.

The Rector is greatly beloved by his people, and is entirely devoted to his work. He has lately commenced a parish school, the instruction of which he has taken for the present upon himself. I regard this not only as a pleasing token of church life, and an indication of progress in the right direction, but as the foundation of what I trust, with God's blessing, will prove to be a permanent and prominent institution in the future diocese of Colorado.

On the following Sunday, the fourteenth after Trinity, I preached in St John's Church, Denver, in the morning.

On Tuesday morning, Sept. 4th, met with the Convocation of the Clergy in St. John's Church. There were present the Rev. Messrs. Kehler, Hitchings, Jennings and Fuller. After the transaction of the business before it, I held a meeting of the Board of Missions, at which it was resolved to recommend to the parishes to make quarterly collections for missions in this Territory.

At this meeting a Board of Education was appointed, who are to look after the interests of Church education, and devise modes and means for its successful prosecution.

A Board of Trustees of Donations was also appointed for the purpose of securing endowments for Church institutions in the form of lands and other property. I consider this measure a very important matter. We cannot begin too early to obtain endowments in the form of property, which will multiply in value with the growth of the State and the increase of the Church; and in the infancy of the Territory to secure for the Episcopate and for Church institutions those foundations which will be finally adequate for their full support. Such is the rapid rise of property as to make it of the highest importance to improve the present opportunities in securing liberal endowments for our institutions, by the investment of comparatively small sums. I shall *urge* this matter upon the Churchmen of Colorado, and I must earnestly commend it to the careful, prayerful consideration of my brethren at the East as an investment where dividends will be forever.

In the afternoon I attended the examination of Rev. Mr. Fuller for Priest's orders.

On Wednesday morning, the 5th, held an ordination in St. John's Church, when I admitted the Rev. Wm. A. Fuller to the Priesthood. Morning prayer was read by the Rev. Messrs. Kehler, Hitchings and Jennings. The sermon was preached by myself. The candidate was presented by the Rev. Mr. Jennings, and the above named brethren united in the laying on of hands.

On the fifteenth Sunday after Trinity, I preached in the morning in St. John's Church, Denver, and after service went to Golden City and preached afternoon and evening in the Baptist Meeting House, the use of which had been kindly granted to us. The service was read by the Rev. Mr. Hitchings.

In making my visitations I have traveled nearly six hundred miles, chiefly in a wagon. The highest point where I officiated was eleven thousand feet above the level of the sea; the highest point which I reached was sixteen thousand feet.

On my visitations I have been accompanied by the Rev. Mr. Hitchings, who has rendered very important and highly acceptable assistance in

reading the prayers and conducting the singing, by which the interest of the services was materially increased.

It is a pleasant fact to record, that Presbyterian, Methodist and Baptist ministers have been present at our services when celebrated in their respective places of worship.

On Sunday, the sixteenth after Trinity, I preached in St. John's Church, Denver, in the morning, and again in the evening, where I confirmed eight persons and made an address. These, with seventeen previously confirmed, made twenty-five, as the whole number confirmed in this parish.

The population of Denver is gradually increasing, and is already sufficiently large to warrant the effort to form another parish in that part of the city known as West Denver, where there is no place of worship of any kind, and no Sunday School to my knowledge.

Up and down both sides of the Platte river there are many families, some of whom are Church people. An itinerating missionary might labor in that section with much profit. The farming interest is one of increasing importance, and the class of population engaged in it is rapidly multiplying; who, but for the labors of this kind of missionary, must live almost entirely destitute of the privileges of a preached Gospel. I hope to have such a corps of clergymen as will enable me to demonstrate to these people, living remote from centres of population, that the Church cares for those also who "are scattered abroad."

Having given an account of my Episcopal acts, I desire to say a few words upon the spiritual *wants* of this territory—the *mode* of supplying them, and the prospect of success.

We are here *early* and yet *late;* early as compared with the time when the Church has commonly entered new fields, and yet late, because others are ahead of us. The Romanists and the Methodists are here in considerable strength. Both of these bodies of Christians have schools of a high order in Denver. They have several parishes in the Territory supplied by energetic pastors.

The Methodists have in Denver, a brick church, built in gothic style of architecture, standing in a central and conspicuous locality, near which is a large two-story building of brick, known as the Colorado Seminary, in which is taught a school for young ladies, under the control of the Methodist denomination.

The Romanists have a smaller and less pretentious church edifice, and in the vicinity is St. Mary's school for girls, instructed by a corps of accomplished teachers, under the supervision of the parish priest.

These zealous people entered upon their work in the very beginning of the settlement of the country, and they have, therefore, gained advantages which might have been, and should have been, ours.

The Methodists, in consequence of influences not purely ecclesiastical, nor strictly religious, gained a temporary ascendancy, which, but for these extraneous and extraordinary helps, they could not have attained. Present indications warrant the belief that such helps, however pleasing for the time, are not the elements of a substantial and enduring growth.

The Episcopal Church has two parishes, one in Denver and the other in Central, both of which are in a flourishing condition, and as strong in point of numbers, means and influence as those of any denomination in the Territory. Where we have *two*, we should have had several. Our Church has not grown, except in the increase of these two parishes. Where the blame lies, it is not for me to say. My own observation justifies me in affirming that it is not, and has not been, with the people. They are anxious for the Church, and are ready to contribute liberally for its support. Such having been our neglect, and their readiness, our present duty is plainly to "redeem the time," by doing with a renewed zeal what we have so long "left undon

The ground here is *new* in every sense of the word. The Territory itself is but seven years old. The people have come hither from almost every State in the Union. They have severed old ties, and in many instances, former religious associations. Most of them have left behind not a little of prejudices, which bound them to certain systems, and made them hostile to others which they knew nothing about. They are now the subjects of new associations; are living a new kind of life; they are pursuing a new business, and have become so accustomed to novelties that they are no longer afraid of ecclesiastical systems which they once opposed, chiefly because they did not understand them, and did not care to understand them.

Many of this class do not find on this distant frontier just the shade of creed and mode of worship in which they have been educated, or else do not fancy that type of it which exists here. Such persons are in just that condition which constitutes them good material out of which to make Churchmen. In spite of their former feelings, and in contravention perhaps of their intentions, they find themselves attending our services, sometimes as a sort of compromise between their conflicting opinions, sometimes as a matter of taste; and though professedly hostile to forms, yet imperceptibly yielding to the attractive dignity and Christian propriety of a liturgical service; and though they may not be in every instance very religious, yet they are godly enough to prefer a Gospel sermon to a Christless lecture or a political essay, and are inclined to select their place of worship accordingly; and so before they fairly know it, they are calling themselves Churchmen, and finally become such.

This is the comparative advantage which the Episcopal Church has in

a country that is literally *new*. Not to have made progress in *such* a community is a fault which is to be found somewhere in the Church herself, and not in the qualities of the field. But having taken the work in hand, the question naturally arises: How shall we prosecute it?

We must begin at the beginning. We must allow our enemies to teach us, and learn wisdom from the Romanists. Their priests are indeed ever in the vanguard of their missionary army, but their school teachers follow closely after. Thus they are sure to take good care of the young of their own flock, while they exhibit a very tender solicitude for the lambs of other folds. In the larger towns before they have a church edifice they have a school-house. They are not content with baptizing their children, and then leaving them to grow up in ignorance, or to be taught by irreligious instructors, or by those who do not hold to their own faith. They aim to have in the new settlements of a country better schools than any other religious body can have, and thus they contrive to compel Protestants to send their children to Romish schools. This is now done in Denver. Episcopalians are sending their daughters to the Convent because it is the best school in the Territory.

The people here are able and willing to pay liberal tuition. A school for girls in Denver, of a high order, with competent instructors, would be at once self-supporting.

My purpose is, God willing, to establish a school of this character next year. But such an institution is but the beginning. We need an academy for boys. We must have also a training school for young men, who may become candidates for the ministry. All this will constitute but the foundation for a college or university, which, in future years, may rise to grace and bless this new empire of the West.

To carry out this plan, with the least delay and the greatest success, I propose to raise a fund wherewith to erect and furnish a building adapted to this purpose, which, while complete in itself, will be but a part of a series or block of buildings hereafter to be erected, as the educational wants of the Territory may demand, and the liberality of the Church at the East and West may warrant, always proceeding on the principle that no debt shall be incurred in their erection.

The first building, or wing, will be so constructed as to be a suitable residence for the Bishop, and at the same time furnish, for the present, a home for the Collegiate Mission, with accommodations for candidates for Holy Orders who may form the nucleus of a divinity school.

An addition to this building, by extending its front, will afford apartments for the boys' school. When contributions warrant it, the next addition will be the central building, which shall be the cathedral chapel, where the Bishop will hold Ordinations and the Convocations of

the clergy, and sufficiently large to accommodate the Conventions of the future diocese, while it will answer the two-fold purpose of a college chapel and a parish church, ever under the exclusive control of the Bishop. As means are obtained, this building may be continued beyond the chapel, until its proportions are complete.

I have the promise of several acres of land, most eligibly located, in Denver, for educational purposes. It lies upon a bluff, just east of the town, fronting the Rocky Mountains, and commanding a beautiful view of the city and surrounding country.

It will be seen that, according to this plan, contributions to this particular object, while they directly further the educational interests of the Church, are also a partial endowment of the Episcopate, inasmuch as they go to provide a permanent and suitable residence for the Bishop.

I also desire to obtain a missionary for Golden City, who, with a competent teacher under him, will take the oversight of a school for boys in that place, where there is an excellent opening for such an institution. I purpose to erect a building of brick, towards which I already have the promise of a very liberal donation. This building is to be so constructed that it will not only accommodate the school, but serve as a chapel until the people can erect a suitable church. For this purpose, I have received the deed of a lot of land in a very desirable locality, and sufficiently large for a church, school-house, and parsonage.

But our immediate and pressing want is CHURCHES! In every considerable place in the Territory the people desire to have an Episcopal church. For this purpose, I can always obtain sufficient land as a donation, and the people are ready to contribute according to their ability. They will be quite content with plain and small edifices, until they are able themselves to erect larger and costlier structures. My plan is to build them of material most conveniently at hand, whether it be stone, brick, adobe, logs, or boards, but in such form and proportions, and in such a style of ecclesiastical architecture, that the House of God shall never be mistaken for any other house. From the inquiries that I have made, and from the assurances of aid that I have received, I feel warranted in saying that I will agree to erect a church-edifice for every *fifteen hundred dollars* which may be given by Churchmen at the East for that purpose; and such a building, too, as shall be every inch a church; of due proportions, properly finished, and suitably and neatly furnished, with all the conveniences for celebrating Divine worship, and which I will undertake to warrant shall be proof (at least in my day) against any appeals to the East for aid to pay for a more expensive structure. Of this I am fully satisfied, that such is the disposition of the people, and such their present and prospective ability, that, while

they will be entirely content with the churches which they now can have, through the pious liberality of their brethren at the East, they will never want any thing better until they are entirely able to provide it for themselves without soliciting assistance from abroad. With a knowledge of these facts, may I not confidently suppose that there are not a few of those to whom, as stewards, God has entrusted riches as the "talents" for which they are to render an account, who will be glad to consecrate of that abundance, the comparatively small sum of fifteen hundred dollars to ensure the erection of a church—complete, furnished, paid for, and consecrated to the worship of God—on a lot, in every instance, large enough for a parsonage and school-house? Such a charity must ever be a source of rich recollection, as among the choicest evidences of the verity and purity of their faith.

But churches without clergymen will not avail for the successful prosecution of the missionary work. I want and must have MISSIONARIES! If this rising empire is to be rescued from the dominion of the devil, there is to be a long and severe battle, and there must be soldiers to fight it. The Church don't expect me to work a miracle because they have called me to the Episcopal office,—of course not; of what avail to send me across the plains to the Rocky Mountains, to see with my own eyes the spiritual desolations of the land, with nobody to help me sow that seed, by which "the wilderness shall be made to blossom as the rose," and the "solitary place shall become glad," and "the mountains shall break forth with singing?" To do this is simply a piece of ecclesiastical presumption, little less than a pious mockery.

I was consecrated on the 28th of December last, and left for Colorado on the 23d of the following May. From December to May I was looking for an army to go with me. I was seeking volunteers; and as the result of my efforts, I succeeded in finding one, just *one*, who would cross the desert with me, and he was furnished from the ranks of the *Unitarians*, whom I ordained deacon before leaving Boston, at the request of the Bishop of Massachusetts.

And now, I am here to obtain recruits, and if in the course of the winter, I shall find one more to march with me in the Spring, then I shall have an army of two in my immense jurisdiction, provided the first one does not leave for the East before I can get where he is.

A question which interests me very much is, shall I succeed in this regard any better than I have done? It is for the Church to answer by a practical and not merely by a sentimental, sympathetic and promissory response, which shall come from her clergy, who should be ready as good soldiers to go to the front, where, if there be a little hard fare at first, they are sure of a glorious fight and a grand victory. Why is it that

there is such reluctance on the part of the younger clergy to take their cross with their commission and "go into all the world?" Why should the followers of Christ, His commissioned ambassadors, whose hearts are full of love for Him, for His Truth, and for the salvation of souls for whom He died, be, as a class, more backward in going to the frontier than other young men who make no such professions, who have no such interests at heart, who have taken no such vows of loyalty to Christ and His Church as they have done, and yet, in troops *they* come and cheerfully make sacrifices of time and money and labor, in order to come?

On my way out, I noticed at the military posts on the plains, many young men, evidently well educated, and no doubt well related, officers in the United States Army, who had left their homes, and were willing to abide in the solitude of what is now a desert, month after month, and year after year, chiefly to look after the behaviour of Indians, with little or no congenial society to relieve the tedium of a monotonous life, for a paltry sum of wages hardly sufficient for their support or for the honors of an office not likely to lead to any great distinction.

Since I came to the Territory, I have been surprised at the number of young men from good families at the East, and many of them well educated, who are to be found in all parts of the country, cheerfully making sacrifices for the purpose of prosecuting a business which will support them comfortably, and possibly may secure them a future competency. Some of these young men are lawyers and doctors, many of them are merchants, and miners, and farmers. They do not appear as if they felt they had made any very great sacrifices. The fact is, that when they are much engaged in the business of their vocation, the idea of self denial does not enter their heads. Success puts to flight all notions of sacrifice.

In the healthy town of Denver, which numbers, perhaps five or six thousand inhabitants, there are about twenty physicians. Of course some are soon starved out and go away, but the ranks are generally made good by new comers. Now, suppose the city authorities should advertise that a *doctor* was very much wanted in this place, and should send their advertisement to the principle cities of the States, I have no doubt, that at least a score of this profession would be here about as soon as they could pack up their trunks and cross the plains. Why, I ask, is it any more for a minister of the Gospel to come to this region, than it is for a practitioner of medicine, a lawyer, a merchant, a mechanic, or a farmer to leave the older for the newer parts of the country? Is it, I ask, more a duty or a nobler duty to act on the United States police for the suppression of Indian hostilities, than it is to be a priest of the Most High, and preach the Gospel of Christ for the salvation of souls? Let

the younger clergy answer this question to God, and their own consciences.

I have no fear of being seriously annoyed by the multiplicity of applications to enlist in this work, but, it will perhaps save a useless expenditure of time and labor to state, what are some of the conditions on which appointments must be based.

In the first place, a clergyman who has failed at the East for the want of piety, or ability, or industry, or godly zeal, or common sense, cannot succeed at the West. A change of locality is sometimes beneficial to bodily health, but I never knew a mere change of air to work a radical cure of absolute and fatal defects in the constitution of a man's character. It is not from the ranks of such that this western army is to be recruited. Holy men, zealous and industrious, who are well acquainted with revealed religion and human nature, and thoroughly furnished with that good learning which rests upon the foundation of personal godliness, are the men to battle with the unbelief which prevails among the multitudes whose indomitable spirit of enterprise brings them to a new country, who in point of intelligence and mental activity are above the average in the older communities from which they have emigrated; and who from the engrossing nature of their business and the absence of the restraining influence of home and their former associations, naturally fall into a state of religious indifference if not into skepticism. To deal with such a class of persons, sharp, quick-witted and earnest, and practical, we must have "able ministers of the New Testament." This is the last place to send weak brethren with the idea that mountain scenery and mountain air is to make ghostly giants of them.

This is at present one of the most expensive missions of the Church. High prices rule. Clergymen with families cannot be supported on the stipend which is allowed; and therefere, unless they have means of their own, they cannot live here. On the other hand, the salary allowed by the Committee is ample for the comfortable maintainance of young men without families.

Whoever enlists in this spiritual enterprise, should do so purely from the love of the cause. Nothing short of supreme devotion to the *missionary work* as such, will save the missionary from home-sickness and discouragement, and cowardice and failure.

Before he leave home he must be so in love with the service as to be willing to be, and to endure, and to do all that pertains to a soldier's life in a long campaign, in which he is neither to be surprised nor dismayed at anything which may betide him. He must go forth well furnished with a good stock of heroic faith, and then by God's help, he will be happy and successful. While these servants of Christ leave their friends

behind, they must take their chief interests with them and place their heart essentially on their mission. A divided allegiance will make a faint soul and weak work. I know this may be called severe, but it is no more than business men do who mean to succeed, and who do succeed "in their generation." Shall not "the children of light" be as self-denyingly wise as "the children of this world?"

It is very desirable, though not absolutely essential, that the missionary should have had some parochial experience, for obvious reasons.

For such soldiers of the Cross there are many openings in this jurisdiction. The necessity is pressing and the call is urgent. Now, who will respond? Who will GO? I patiently await the answer.

But ordained ministers are not the only soldiers who are wanted to make up the rank and file of the missionary army of the frontier. We need godly young men who shall become candidates for Holy Orders, who may be trained *here*, where they are to live and labor. For these I must look to the East for a supply, yet not altogether, since I already have one candidate, and expect soon to have another, both in this Territory. That I may do the work assigned me, I must have, with God's blessing, a training school, for fitting young men for the ministry.

After what I have said, you will not be surprised, much less shocked, to hear that I want MONEY! that I want *a good deal of money* to carry out what I have indicated. A general makes but a sorry figure in the field to fight a great battle with only one soldier at his command; neither can a Bishop make brick without straw; and my impression is, that I shall not undertake any such experiment. I must have an army of *live men.* I want *brick buildings* in the form of churches, school-houses and seminaries. I want *the means* of supporting these missionaries and furnishing these edifices, so as to make as nearly complete as possible these instrumentalities of planting and nourishing on sure foundations, the institutions of the Gospel in this land. I cannot do this without men and without means. No man can, not indeed *with* men and money, without God's blessing. Now, shall we have God's blessing? Yes, if we seek it in faith; in a *consistent faith*, which is known by its "*works.*"

But shall I have the men? that is for the Clergy to say. Shall I have the money? that is for the Laity to say, to whom the Great Head of the Church has entrusted the gold and the silver (which are His) for the Church's work.

I want FORTY THOUSAND DOLLARS: twenty thousand for my institution in Denver, embracing a residence for the Bishop, quarters for the collegiate mission, a training school for candidates for the ministry, and accommodations for a girls' school; ten thousand for the support of missionaries, and ten thousand to aid in the erection of churches.

I ask not a dollar for investment for the future benefit of the diocese of Colorado, in the support of its Bishop, or for any other purpose, except to be expended at once for the immediate benefit of the Church. Nowhere could funds be better invested, in view of prospective wants, but I choose to make another use of such as I shall obtain from my brethren at the East. The Churchmen of Colorado, I have no doubt, will be both able and disposed to make, in years to come, all the provisions which may be needed for the full support of the Episcopate when they shall have a diocesan Bishop.

What is wanted here, and now, is a good start—a *thoroughly good start.* A hundred dollars to-day will do more than five times that amount five years hence. We want to plant our standard in the chief settlements of the Territory, while these communities are in their infancy, that our Church may grow with their growth, believing that the people will welcome our institutions, and very soon entirely support them.

It is a fact worthy of observation, that while we have in this Territory but two parishes, both of them now strong, yet, neither of them ever were sustained by missionary funds. They have been self-supporting since their organization.

Such is the disposition of the people, and such, I think, will be their ability, that no missionary station will very long remain on the hands of the Board.

Will the members of the Church help now, and help liberally, those who are so ready to help themselves? I shall look anxiously for an unanswerable answer.

Judging from what I have seen and know, I believe that this Territory is destined, in a few years, to be one of the largest and wealthiest States in the Union. It already has a popoulation remarkable for its intelligence, business capacity, and enterprise. Its mineral wealth is, humanly speaking, inexhaustable, and its agricultural resources adequate for the support of millions. These, together with the rapid increase of population, made morally certain by railroad facilities, and the multiplication of mining operations and the opening of farming districts, all render this field one of great promise to the Church; but it must be occupied and improved *now.*

Will you suffer me to go back again, single-handed and alone, to stand there and see the immense tide of emigration pouring into this great State, as large in area as all New England and a part of New York; and behold infidelity sweeping through the land, and Romanism triumphant; and other and zealous denominations spreading their systems with more or less of error; while I am powerless, because solitary, and solitary because the Church will "not come up to the help of the Lord

against the mighty?" Is that to be the destiny of my Apostolic Mission? No! no! I don't believe it can be so. God forbid! There is too much godliness, too much of the mind of Christ in His people, to allow it. I shall have the men and the money and your prayers.

A few days before I left Denver, I purchased a house for the sum of two thousand dollars. This building is nearly new, and cost the owner upwards of four thousand dollars. Circumstances enabled me to obtain this property for about one-half of its value; and as it was situated very near the tract of land, just outside of the town, which I have secured for Church purposes, I felt warranted in purchasing this estate for the use of the Church, though, I had not the funds in hand wherewith to comply with the condition of the sale, and was obliged to use my quarter's salary, which I had drawn, for that purpose, and consequently was obliged to borrow money to pay my expenses to the East.

I purpose to make this house my headquarters, and for the present, the home of the Associate Mission, hoping to be able to make such additions as will render it convenient for a young ladies seminary, which I intend to organize on my return.

Never in its history has the Episcopal Church in this country had the opportunity of making such an experiment. Here we are, though not the first, yet among the first, in a new country. In a Territory not yet seven years old, we have two parishes in the two principal towns. We have the field fairly before us, with no opposition worth noticing; with the public sentiment strongly in our favor; with few prejudices to combat; while strangers to our forms are ready to welcome our services and patronize our schools, and aid in building our churches and contribute for the support of our clergy. The Church is needed here, and it is welcomed here. We have no fighting for our rights as Churchmen, we have only to contend against "the world, the flesh, and the devil," for the possession of this heritage in the name of our adorable Master; in other words, we have simply to preach the *Gospel* in the Church.

Shall we make in such a field the experiment that will test the question of the adaptation of our apostolic institutions to the work of evangelizing the people of a new country?

I believe, if we do our duty promptly and right manfully, with a ghostly courage and godly zeal, which shall show to all men that we recognize our obligations and realize our responsibility, and are thoroughly in earnest, God will surely crown our labors with a measure of success that will gladden every heart capable of rejoicing in the triumphs of Christ and His Church.

GEO. M. RANDALL.

DENVER, COLORADO, Sept. 17th, 1866.

Parishes contributing to Domestic and Foreign Missions, and the Freedman's Commission, from Oct. 1st, 1865, to Oct. 1st, 1866.

Diocese of Maine.	Domestic.	Foreign.	Fr'dman.
Augusta, St. Mark's	$31 00		$21 00
Bangor, St. John's	67 25	$55 00	31 00
Bath, Grace			
Brunswick, St. Paul's	17 43		5 70
Calais, St. Anne's	1 60		
Camden, St. Thomas'			
Dexter, Messiah			
Dresden, St. John's			
Eastport, Christ	16 00		
Gardiner, Christ	70 19	77 90	
Hallowell, St. Matthew's			
Houlton, St. John's			
Lewiston, Trinity	19 00		
Old Town, St. James'	5 00		
Portland, St. Luke's	20 10	43 10	
" St. Stephen's			10 00
Rockland, St. Peter's			
Saco, Trinity			
Wiscasset, St. Philip's	41 60	10 30	3 50
Miscellaneous			
19 Par.—10 contrib. to D. M.			
4 " " F. M.	238 33	186 30	71 2
5 " " F. C.			
Diocese of New-Hampshire.			
Charlestown, St. Luke's	30 00	10 10	15 00
Claremont, Trinity	43 30		62 00
Concord, St. Paul's	25 00	25 00	20 00
" Chapel St. Paul's Sch'l.	125 00	150 00	28 00
Cornish, Trinity			
Dover, St. Thomas'	20 54	24 00	10 00
Drewsville, St. Peter's			
Epping, St. Philip's			
Exeter, Christ			
Hanover, St. Thomas'	4 20		4 00
Goffstown, St. Matthew's			
Holderness, St. Mark's			
Hopkinton, St. Andrew's	9 08	4 25	
Keene, St. James'	14 44	9 53	10 00
Laconia, Grace			
Manchester, Grace	35 00	5 00	10 00
Nashua, St. Luke's			
Pittsfield, St. Stephen's	8 39		*18 00
Plainfield, Grace			
Portsmouth, St. John's	144 25	135 25	23 00
Sanbornton Bridge, Trinity	5 50		
Walpole, St. John's	2 13		
West Claremont, Union	5 00		
Miscellaneous		10 00	
23 Par.—14 contrib. to D. M			
8 " " F. M	475 86	373 13	200 00
10 " " F. C.			
Diocese of Vermont.			
Arlington, St. James'	44 00	18 00	
Bellows' Falls, Emmanuel			
Bennington, St. Peter's	6 00		
Bethel, Christ	5 00		
Brandon, St. Thomas'			14 40
Brattleboro', St. Michael's	9 00	9 00	
Burlington, St. Paul's	100 80	51 50	28 59
" Epis. Institute			25 00

Vermont—*continued.*	Domestic.	Foreign.	Fr'dman.
Cambridge, Holy Apostles'			
Enosburg, Christ			
East Berkshire, Calvary		$4 56	$6 06
Fairfax, Christ	$9 50	9 50	7 13
Fairfield, Trinity			11 63
Franklin, Christ			
Guilford, Christ	5 00	7 00	11 00
Highgate, St. John's			
Hydeville, St. James'			
Jericho, Calvary			
Manchester, Zion			
Middlebury, St. Stephen's	33 23		
Montgomery, Union		7 18	
Montpelier, Christ			
Northfield, St. Mary's		2 50	
Norwich, St. Barnabas'	3 80		
Poultney, St. John's			
Randolph, Grace	20 00	12 50	2 10
Royalton, St. Paul's	5 00		
Rutland, Trinity	23 09	32 03	
Shelburne, Trinity			
Sheldon, Grace			
St. Albans, St. Luke's	50 00	45 00	23 10
Tinmouth, St. Stephen's			
Vergennes, St. Paul's		11 00	10 00
Waitsfield, Christ			
Wells, St. Paul's	1 23	2 00	
West-Rutland, Grace			
Windsor, St. Paul's	25 36	3 73	9 55
Woodstock, St. James'			16 25
Miscellaneous	25 00	2 00	12 00
38 Par.—15 contrib. to D. M.			
14 " " F. M.	366 01	217 50	176 81
12 " " F. C.			
Diocese of Massachusetts.			
Amesbury, St. James'	10 00		
Amherst, Grace			
Andover, Christ		5 00	26 75
Ashfield, St. John's		21 00	10 00
Auburndale, St. Paul's			
Beverly, St. Peter's			
Boston, Advent	539 23	212 00	278 50
" Emmanuel	1407 60	500 00	351 80
" Christ		13 00	10 00
" Memorial		17 88	
" Messiah	272 00	3 00	
" Seamen's Chapel			
" St. John's			
" St. Mark's			52 00
" St. Mary's			
" St. Matthew's	105 20		26 50
" St. Paul's	15 00	1174 03	482 70
" St. Stephen's	20 00	75 00	10 00
" Trinity		254 00	
Bridgewater, Trinity			
Brighton, Epiphany			
Brookline, St. Paul's	95 00	710 00	905 00
Cambridge, Christ	242 00	220 00	
" St. Peter's			
Charlestown, St. John's	25 00	25 00	32 00
Chelsea, St. Andrew's			
" St. Luke's			9 38

Massachusetts—*continued.*	Domestic.	Foreign.	Fr'dman.
Chicopee, Grace			
Clappville, Christ			
Danvers, Calvary			$3 31
Dedham, St. Paul's			57 10
Dorchester, Christ			
" St. Mary's	$226 20	$182 64	94 79
East Medway, St. Clement's			6 25
East Somerville, St. Thomas'			
Edgartown			
Fall River, Ascension			30 00
Fitchburgh, Christ			
Framingham, St. James'		56 96	
" St. John's		346 51	11 56
Granby			
Gloucester, St. John's			
Great Barrington, St. James'	42 00	44 38	25 00
Greenfield, St. James'	46 35	18 50	
Groton	9 00		
Hanover, St. Andrew's		116 50	43 75
Hyde Park, Christ			3 00
Haverhill, Trinity			
Hollistown, Redeemer			5 00
Holyoke, St. Paul's			
Hopkinton, St. Paul's			
Jamaica Plains, St. John's	10 00		154 60
Lanesboro, St. Luke's			
Lawrence, Grace	34 09	75 00	22 75
Lee, St. George's			
Lenox, Trinity			
Lowell, St. Anne's	93 49	63 00	
" St. John's	13 40	18 50	11 00
Lynn, St. Stephen's			
Malden, Grace			
Marblehead, St. Michael's		113 24	
Medford, Christ			
Medway	5 00		
Melrose, Trinity			
Milford, Trinity			
Millville, St. John's	16 30	8 00	
Nantucket, St. Paul's			
New-Bedford, Grace	83 00	10 00	28 55
New-Boston, St. Andrew's			
Newburyport, St. Paul's		35 00	
Newton Corner, Grace		26 20	
" Lower Falls, St. Mary's		126 66	25 00
North-Adams, St. John's	52 69	15 00	
N. Cambridge, Mission Chap.			
Northampton, St. John's	55 75	99 84	5 60
Otis, St. Paul's			
Oxford, Grace			
Pittsfield, St. Stephen's	50 00		
Plymouth, Christ		6 62	5 33
Quincy, Christ	25 00	10 00	25 00
Roxbury, St. James'	159 13	189 11	240 00
Salem, Grace			
" St. Peter's			
Sandwich, St. John's			
Somerville, Emmanuel			
Southborough, St. Mark's		13 15	21 00
Springfield, Christ	47 31	40 00	92 51
Stockbridge, St. Paul's			8 00
Swansea, Christ			
Taunton, St. Thomas'	128 43	232 00	28 68
Van Densenville, Trinity	13 00	10 00	15 00
Waltham, Christ		41 00	15 00
West-Brookfield, Grace			
Westfield, Atonement			
Wilkinsonville, St. John's		55 00	
Wood's Hole, Messiah			
Worcester, All Saints'	41 00	26 50	28 20
Wrentham	2 00	7 00	
Miscellaneous	67 00	69 00	350 92
93 Par.—31 contrib. to D. M.			
41 " " F. M.	3951 17	4938 71	3551 53
38 " " F. C.			
Diocese of Rhode Island.			
Barrington, St. John's			
Bristol, St. Michael's	30 00	50 00	71 00
Burrillville, Calvary	2 00		

Rhode Island—*continued.*	Domestic.	Foreign.	Fr'dman.
Crompton, St. Philip's	$1 60		
East-Greenwich, St. Luke's	16 32		$18 74
Greenville, St. Thomas'			
Harrisville, Calvary			
Jamestown, St. Matthew's	2 00	$2 00	
Johnston, St. Peter's			
Lonsdale, Christ		79 33	114 43
Manton, St. Peter's			
Manville, Emmanuel			
Middletown, Holy Cross			
Newport, All Saints'			
" Emmanuel	127 22	34 15	8 81
" Trinity	41 95		48 24
" Zion	81 00	89 25	
North-Providence, St. Paul's	45 83	30 74	
Pawtucket, St. Paul's			11 50
" Trinity	22 00	22 00	
Portsmouth, St. Paul's			
Providence, Grace	186 30	107 55	61 06
" Messiah	28 26	7 00	
" Our Saviour	21 00	4 00	13 00
" Redeemer	58 33	17 50	
" St. Andrew's	199 95	45 00	50 00
" St. John's	846 91	2216 98	661 00
" St. Stephen's	1079 77	356 00	
Scituate, Trinity	5 00	5 00	
S. Portsmouth, St. Mary's	10 00	5 00	12 13
Wakefield, Ascension			
Warren, St. Mark's	91 47	91 48	
Westerly, Christ		858 44	52 19
Wickford, St. Paul's	20 37		13 50
Woonsocket, St. James'	5 00	3 00	80 00
Miscellaneous	29 50	212 00	151 92
35 Par.—22 contrib. to D. M.			
19 " " F. M.	3064 75	4236 42	1567 52
14 " " F. C.			
Diocese of Connecticut.			
Ansonia, Christ		10 00	10 23
Bantam Falls, St. Paul's			
Bethany, Christ	8 00	8 00	8 00
Bethel, St. Thomas'	12 00		
Bethlehem, Christ			
Birmingham, St. James'	94 36	81 27	35 27
Bloomfield, St. Andrew's			
Branford, Trinity			
Bridgeport, Christ			115 67
" Nativity			
" St. John's	55 00	40 00	
" St. Paul's	5 00		
" Trinity			
Bridgewater, Trinity	33 50		
Bristol, Trinity			4 25
Broadbrook, Grace	7 42		
Brookfield, St. Paul's	20 72	23 73	10 00
Brooklyn, Trinity	20 00		6 50
Central Village, St. Paul's			
Cheshire, St. Peter's	20 00	11 00	3 00
Colchester, Calvary			
Danbury, St. James'	16 58	15 00	34 75
Danielsonville, St. Alban's			
Darien, St. Luke's	15 00		
Durham, Epiphany			
East-Haddam, St. Stephen's	25 38	17 10	8 00
East-Hartford, Grace			
East-Haven, Christ	5 00		3 00
Easton, Christ		8 00	
E. Plymouth, St. Matthew's			
Essex, St. John's			
Fairfield, St. Paul's	23 28	19 11	30 00
Fair Haven, St. James'	83 49	46 65	4 75
Glastenbury, St. James'	5 50		
Glenville, Emmanuel			
Greenwich, Christ	213 89	17 08	16 42
Guilford, Christ	52 00	15 00	14 00
Hamden, Grace	64 31	24 81	25 00
Hancock, St. Thomas'			4 00
Hartford, Christ	409 97	441 96	186 91
" St. Paul's	5 00		3 00
" Trinity	16 20	19 30	18 05

CONNECTICUT—*continued.*	Domestic.	Foreign.	Fr'dman.
Hartford, Ch. of Good Shep'd			$26 46
" St. John's	$555 54	$134 50	173 78
" Trinity College	20 00		3 00
Harwinton, Christ			
Hazardville, St. Mary's			
Hebron, St. Peter's			
Hitchcockville, Union			
Huntington, St. Paul's		3 00	
Kent, St. Andrew's			
Killingworth, Union			
Litchfield, St. Michael's	66 00	115 25	17 00
Manchester, St. Mary's			
Marbledale. St. Andrew's	27 63		4 75
Meriden, St. Andrew's	34 15	27 00	34 14
Middlefield, St. Paul's			
Middle-Haddam, Christ	15 00		
Middletown, Holy Trinity	133 65	150 37	139 25
" St. Luke's Chapel.	16 00		22 00
Milford, St. Peter's	77 00	9 00	7 00
Milton, Trinity			
Monroe, St. Peter's	10 00	6 50	
Mystic, St. Mark's			
Naugatuck, St. Michael's			2 15
New-Britain, St. Mark's	25 00	12 00	11 35
New-Canaan, St. Mark's	7 00	11 00	
New-Fairfield	1 00		
New-Hartford, St. John's			
New-Haven, Christ	8 21	10 06	7 20
" St. John's			
" St. Luke's			
" St. Paul's	362 87	50 00	55 50
" St. Thomas'	238 62		26 50
" Trinity	620 16	232 57	144 42
New-London, St. James'	392 28	83 60	237 79
New-Milford, St. John's	40 00	22 00	17 00
Newtown, Trinity		28 23	77 53
North-Branford, Zion			
North-Canaan, Christ			
Northfield, Trinity			
Northford, St. Andrew's			
North-Guilford, St. John's			
North-Haven, St. John's	8 25	7 00	
Norwalk, St. Paul's	266 56	42 82	360 00
" Trinity Chapel			30 00
Norwich, Christ	121 51		26 60
" Trinity			12 55
Old Saybrook, Grace	20 00	10 00	13 54
Oxford, St. Peter's	4 00	3 00	
Plainville, Our Saviour			
Plymouth, St. Peter's	14 40	14 00	
" St. Paul's			4 50
Pomfret, Christ			
Poquetannock, St. James'			8 39
Portland, Trinity	20 00	10 00	13 00
Quaker Farms, Christ			
Redding, Christ	3 00	3 50	3 00
Ridgefield, St. Stephen's	30 50	20 00	
Round Hill, Calvary			
Roxbury, Christ			2 50
Salisbury, St. John's	30 00		59 00
Seymour, Trinity	11 60	11 50	
Sharon, Christ	8 00		
Southbury, Epiphany.			
S. Glastenbury, St. Luke's	10 00	8 00	6 50
Southport, Trinity	29 50	82 60	58 90
Southington, Redeemer			
Stamford, St. John's	237 70	100 00	216 45
" St. Andrew's Chapel			
Stonington, Calvary	139 77	25 00	28 02
Stratford, Christ	150 35	122 25	26 60
Tariffville, Trinity		5 00	
Thompsonville, St. Andrews			
Trumbull, Christ	6 60	5 00	
" Grace	8 00	5 00	
" Nichols' Farms, T'y.			
Unionville, Christ			
Wallingford, St. Paul's	27 00	23 00	12 00
Warehouse Point, St. John's	67 00	66 00	
Washington, St. John's	19 00		
Waterbury, St. John's	1449 08	180 00	300 00
Watertown, Christ	64 50	27 14	5 00

CONNECTICUT—*continued.*	Domestic.	Foreign.	Fr'dman.
West-Hartford, St. James'			
West-Haven, Christ			
Weston, Emmanuel		$10 53	
Westport, Christ	$16 00	10 00	$10 60
" Holy Trinity	23 57		6 00
Westville, St. James'			
Wilton, St. Matthew's			
Windham, St. Paul's			
Windsor,			
Holy Trinity	32 00	10 34	11 50
" Grace			10 60
Winsted, St. James'	13 25		
Wolcott, All Saints'			
Wolcottville, Trinity	20 00	10 00	7 00
Woodbury, St. Paul's	10 00		10 00
Yantic, Grace	2 00		5 00
Zoar, St. James'			
Miscellaneous	250 95	76 18	119 50
139 Par.—73 contrib. to D M			
56 " " F. M.	7033 82	2575 95	2913 97
66 " " F. C.			
DIOCESE OF NEW-YORK.			
Albany, Grace			
" Holy Innocents	17 62		
" St. Paul's	250 00	130 00	
" St. Peter's	68 00	69 00	92 00
" Trinity			
Amenia, St. Thomas'	5 00		
Amsterdam, St. Ann's	10 91	4 00	
Annandale, Holy Innocents			
" St. Stephen's Col.			
Athens, Trinity	15 00		
Astoria, St. George's	360 51	253 50	
Ballston Spa, Christ	45 21		22 00
Bay Ridge, Christ		498 16	232 00
Bedford, St. Matthew's	4 54	7 60	
Beechwood, St. Mary's	35 00		
Beekman, St. Mary's			
Bloomfield, Grace			
Boquet, St. John's Chapel			
Brentwood, Christ			3 54
Briar Cliff, All Saints'	13 67		
Brookhaven, Caroline	9 58		12 28
Brooklyn, Atonement			
" Calvary			
" Christ		463 19	
" Christ Mission			
" Ch. Charity Foundation Chapel			
" Emmanuel			
" Grace	1330 00	300 00	366 78
" Holy Trinity	1505 32	100 00	500 00
" Messiah			
" Redeemer			
" St. Andrew's	20 25	12 62	
" St. Ann's		225 87	
" St. John's	52 12	103 66	
" St. Luke's			
" St. Mark's	30 00	15 00	
" St. Mary's	50 00	25 00	75 00
" St. Matthew's	10 00	10 00	20 84
" St. Michael's			
" St. Peter's	539 60	500 00	168 11
" St. Thomas'			
" (North) Christ	70 75		
" (South) Ascension			6 50
" " St. Paul's			
Burnt Hills, Calvary	8 56		
Butternuts, Christ		2 74	8 00
Cairo, Calvary			
Caldwell, St. James'	2 05		
Canton, Grace	13 50		
Canajoharie, St. Polycarp's			
Canterbury, St. John's			
Castleton, St. Mary's			
" St. Paul's	24 50	24 50	
Catskill, St. Luke's			
Centreville, St. Paul's			
Charlton, St. Paul's	37 00		

NEW-YORK—*continued.*	Domestic.	Foreign.	Fr'dman.
Champlain, St. John's	$10 20		
Cherry Valley, Grace			$10 50
Chester, Christ			
Claverack, Trinity	16 57	$25 00	
Claremont, St. Luke's			
Clinton, Apostles			
Clifton, St. John's			
" St. Simon's Chapel		3 00	
Clove, Advent			
Cohoes, St. John's			
Cold Springs, St. Mary's			
" Harbor, St. John's			
Cooperstown, Christ	148 04	49 33	18 00
Copake, St. John's			
Cornwall, Holy Innocents			
Coxsackie, Christ	6 00		
Croton, St. Augustine's			
Delhi, St. John's	39 40	76 00	14 00
Duanesburg, Christ	15 00	10 00	18 00
East-Chester, St. Paul's	39 63		
East-Hampton, St. Luke's			
East New-York, Trinity			
Ellenburg, St. Peter's			
Ellenville, St. Paul's	3 00		
Esopus, Ascension			
Essex, St. John's			
Exeter, St. John's			
Factoryville, Trinity Chapel			
Fairfield, Trinity	2 00		
Fishkill, Trinity		4 00	
" Landing, St. Anna's	145 00	72 00	12 75
Flatbush, St. Paul's			
Flushing, St. George's			
Fordham, St. James'			
Fort Edward, St. James'	32 16	21 00	7 23
Fort Hamilton, St. John's			
Franklin, St. Paul's	17 00	20 00	12 00
Garrettsville, St. Mark's	3 00		
Glen Cove, St. Paul's			
Glenham, St. John Baptist		4 00	
Glenn's Falls, Messiah			
Goshen, St. James'	52 60	30 51	
Granville, Trinity			
Great Neck		5 00	
Greenburg, Zion		57 11	
Greenbush, Messiah		3 50	
Greenfield, St. John's			
Greenpoint, Ascension			
Greenville, Christ			
Greenwich, Christ			
Hampton, Christ			
Hastings			
Haverstraw, Holy Trinity	21 09	7 17	9 65
Hempsted, St. George's		60 00	19 40
Herkimer, Christ	5 08		11 32
Hobart, St. Peter's	5 00	15 80	
Hoosic Falls, St. Mark's			
Hudson, Christ	229 48	41 89	
Huntington, St. John's	93 35	18 00	28 40
Hyde Park, St. James'		10 00	5 79
Irvington, St. Barnabas'			
Islip, St. John's	10 00		
" St. Mark's			2 75
Jamaica, Grace			
Johnstown, St. John's			
Katonah, St. Mark's			
Keeseville, St. Paul's			
Kinderhook, St. Paul's	17 50	20 15	10 00
Kingston, St. John's	32 67	20 00	17 36
Lansingburgh, Trinity	20 00		
Lewisboro', St. John's			
Lisbon St. Luke's			
Lithgow, St. Peter's	15 00	3 00	5 00
Little Falls, Emmanuel			
Little Neck, Zion	80 24	82 67	36 88
Lower Red Hook, Christ			
Madalin, Trinity	7 25		
Malden, St. Andrew's	13 01		
Malone, St. Mark's	40 00	10 00	23 00
Mamaroneck, St. Thomas'	12 00	3 00	
Manhasset, Christ		103 20	36 86

NEW-YORK—*continued.*	Domestic.	Foreign.	Fr'dman.
Marlborough, Christ			
Maspeth, St. Saviour's			
Mechanicsville, St. Luke's			
Middletown, Grace	$17 50		
Milton, All Saints'			
Monticello, St. John's	8 00	$6 00	
Morris, Zion	119 61	21 00	37 71
Morrisania, St. Ann's	75 00	25 00	50 00
" Village, St. Paul's	42 85		
Mott Haven, St. Mary's	2 00		
Mount Vernon, Trinity	35 49		
Myersville, Trinity			
New-Brighton, Christ	155 70	20 50	
Newburgh, St. George's	55 58	5 00	48 00
" St. John's Chapel			
" St. Paul's	49 51	14 15	6 00
New-Castle, St. Mark's			
New-Rochelle, Trinity			48 06
Newtown, St. James'	82 00	70 00	
New-Windsor, St. Thomas'			
New-York, Advent			
" All Angels'	4 00	3 00	3 00
" All Saints'			
" Annunciation			
" Anthon Mem		164 50	37 00
" Ascension	839 81	3351 62	855 65
" Atonement			
" Bread of Life Ch'l		4 00	
" Calvary	720 00	30 17	313 82
" Calvary Chapel	128 52	118 90	
" Christ	566 84		
" Emmanuel			
" Epiphany		40 00	
" Free Gospel			
" Free St. George's	44 20		
" Good Shepherd			
" Grace	2055 00		313 00
" Grace, (Harlem)	22 12		
" Holy Apostles			71 65
" Holy Comforter			
" Holy Communion	800 00	800 00	
" Holy Innocents	70 00		
" Holy Martyrs			
" Holy Trinity		242 33	
" Incarnation	618 87	326 63	170 11
" " Miss.			
" Intercession	250 00	212 50	
" Madison St. Chap			
" Mediator		350 93	
" Messiah			
" Nativity			
" Our Saviour			
" Redeemer	46 25		
" Redemption			
" Resurrection			
" St. Alban's			
" St. Andrew's			42 00
" St. Ann's	233 00	68 75	
" St. Bartholo'ew's	1798 12	838 83	247 83
" St. Clement's	200 00		
" St. Cornelius'			
" St. Esprit			
" St. George's		1850 00	
" " Eng. Miss.			
" " Ger. Miss.			
" " Martyr			
" St. James'			
" St. John Baptist			
" St. John's Chapel	370 00		30 00
" St. John Evang.	125 00	5 00	
" St. Luke's	226 38	238 97	
" St. Mark's		1470 00	891 00
" St. Mary's	25 00	20 00	
" St. Matthias'		5 00	
" St. Michael's	32 36	17 00	
" St. Paul's Chapel	266 2[illegible]	52 00	
" " 12th Ward			
" St. Peter's	135 30		
" St. Philips'	1 50		26 16
" St. Stephen's			
" St. Thomas'	560 00	338 75	

NEW-YORK—*continued.*	Domestic.	Foreign.	Fr'dman.
New-York, St. Ambrose's	$17 58	$20 00	
" St. Timothy's			
" Transfiguration	1249 50	78 98	$64 26
" Trinity	6 10	281 27	69 00
" Trinity Chapel	2280 13	386 89	340 60
" Zion	552 72	5 00	13 00
Norfolk, Grace			
Northampton, Redeemer			
North-Castle, St. Mary's			
" St. Stephen's			
North-Salem, St. James'			
Norway, Grace			
Nyack, St. Luke's			
" Grace			12 35
Oakhill, St. Paul's	3 00		
Ogdensburgh, St. John's			
Otsego, Immanuel			
Oyster Bay, Christ	20 30	4 30	
" (South) Grace			
Patchogue, St. Paul's			
Paterson, Christ			
Peekskill, St. Peter's	12 80	56 33	
Pelham, Christ	10 00	40 00	15 50
" Grace			
Philipsetown, St. Philip's	56 85	37 63	41 90
Piermont, Christ	17 50	2 50	
Pine Plains, Regeneration			
Plattsburgh, Trinity	37 58		16 34
Pleasant Valley, St. Paul's			
Pleasantville, St. John's			
Portchester, St. Peter's	109 50	26 67	5 00
Port Jervis, Grace			
Potsdam, Trinity		3 00	
Poughkeepsie, Christ	236 16	138 87	142 10
" Holy C'forter	73 00	50 00	50 00
" St. Paul's	15 55		
Prattsville, Grace			
Ramapo, Christ			
Ravenswood, St. Thomas'	30 54	67 00	
Red Hook, Christ	8 90	3 00	
" St. Paul's			
Rensselaerville, Trinity	18 12	18 12	10 00
Rhinebeck, Messiah	43 00	19 03	8 00
Richfield, St. Luke's			
" Springs, St. John's			
Richmond, St. Andrew's		32 23	
Rockaway, Trinity			
Rondout, Holy Spirit			
Rossville, St. Luke's			
Rouse's Point, Christ			
Rye, Christ			165 00
Sag Harbor, Christ	2 00		
Salem, St. Paul's	7 15		5 21
Sandy Hill, Zion	16 66	8 50	
Saratoga Springs, Bethesda			
Saugerties, Trinity	184 42	130 00	27 00
Scarsdale, St. James'	11 50	11 50	9 02
Schaghticoke, Trinity			
Schenectady, St. George's	184 00		32 00
Schoharie, St. Andrew's			
Schuylerville, St. Stephen's			
Setauket, Caroline			
Sharon Springs, Trinity Chap.			
Sing Sing, St. Paul's	78 00	20 00	25 00
Smithtown, St. James'	24 54	10 00	
Somers, St. Luke's	10 00	4 00	14 00
South-Westerlo, Emmanuel			
Stillwater, St. John's			
Stockport, St. John's	32 72	12 00	
Stone Ridge, St. Peter's			
Stottsville, St. Barnabas' Ch.			
Tarrytown, Christ	239 81	13 45	
" St. Mark's Chap.			
Ticonderoga, The Cross			
Troy, Christ	3 00		
" Holy Cross	70 00		
" St. John's		200 00	
" St. Paul's	425 00	200 00	
Tuckahoe, St. John's			
Unadilla, St. Matthew's			13 95
Waddington, St. Paul's			

WESTERN N. Y.—*continued.*	Domestic.	Foreign.	Fr'dman.
Walden, St. Andrew's	$19 82		
Walton, Christ		$13 00	$2 00
Wappinger's Falls, Zion			
Warrensburgh, Holy Cross	10 05		
Waterford, Grace	9 36	3 71	
West-Burlington, Christ	2 00		
West-Carlton, St. Mary's			
West-Chester, St. Peter's	305 49	42 84	24 12
West-Farms, Grace			
Westford, St. Timothy's			
Weston, Emmanuel	13 00		
West-Troy, Trinity		17 33	15 17
Whitehall, St. Paul's			
" Trinity			6 50
White Plains, Grace	54 30	124 38	
Whitestone, Grace		75 00	
Williamsburgh, Calvary			
" Grace	10 50		
" St. John's			
" St. Mark's			56 65
" St. Paul's			
Wilmot, St. John's			
Windham Centre, Trinity			
Yonkers, Mission Church			
" St. John's	716 50		
" St. Paul's	90 14	6 00	
" South, Mediator		10 00	30 00
Young Port, St. Mark's		1 00	
" St. John's Chap.			3 70
Miscellaneous	1099 57	1515 57	722 81
329 Par.—135 contr. to D. M.	24,835.07	18,499.06	6937 11
113 " " F. M			
" " F. C.			
DIOCESE OF WESTERN N. Y.			
Adams, Emmanuel			
Addison, Redeemer	4 15		
Afton, St. Ann's	3 00	1 65	
Albion, Christ	2 00		7 70
Angelica, St. Paul's			
Antwerp, Mission			
Auburn, St. Peter's	80 00	25 00	
Augusta, St. Andrew's			
Aurora, St. Paul's	1 43	1 20	1 73
Avon, Zion	14 00	5 00	
Bainbridge, St. Peter's	4 00	5 25	
Baldwinsville, Grace	15 00	6 50	
Batavia, St. James'	808 14	26 87	136 37
Bath, St. Thomas'	20 33	31 30	9 25
Belvidere, Christ			
Belleville, St. Paul's			
Binghamton, Christ	11 29	14 25	
Belmont, St. Philip's			
Big Flats, St. John's	1 75		
Boonville, Trinity	2 85		10 60
Bradford, St. Andrew's			
Branchport, St. Luke's			
Bridgewater, Christ			
Brockport, St. Luke's	4 00	12 60	11 25
Brook's Grove			
Brownville, St. Paul's			
Buffalo, Ascension	11 00		
" Grace	6 00		21 00
" St. James'			3 00
" St. John's	85 04	84 55	
" St. Luke's	9 50	5 00	
" St. Paul's	185 34	66 60	128 88
" St. Philip's	16 15	3 53	
" Trinity	117 00	65 51	
Camden, Trinity			
Canasarga, Trinity	21 22		
Canandaigua, St. John's		13 32	31 00
Canastota, Mission			
Candor, St. Mark's			
Cape Vincent, St. John's			
Catherine, St. Johns			
Carthage, Grace	1 00		
Cazenovia, St. Peters			
Champion, Grace	3 25		
Chittenango, St. Paul's			

WESTERN N. Y.—*continued.*	Domestic.	Foreign.	Fr'dman.
Clark's Mill's, St. Mark's			
Clayville, St. John's			
Clifton, Mission		$8 00	
Clinton, St. James'	$3 50	6 65	
Clyde, St. John's	2 50	5 55	
Constantia, Trinity			
Constableville Trinity	6 00	8 50	
Corning, Christ			$11 3
Cortlandville, Grace	6 00	3 66	9 27
Cuba, Christ	6 75	4 43	4 50
Danby, Christ			
Dansville, St. Peter's			
Deansville, Mission			
Dexter, All Saints'			
Dresden, Mission			
Dunkirk, St. John's			
East Florence, St. John's			
Ellicottsville, St. John's			
Elmira, Trinity	20 06	11 40	
" Grace	20 00		21 00
Fayetteville, Trinity	5 50	3 55	
Forestville, St. Peter's			
Forestport, Christ			
Fredonia, Trinity	6 73		
Fulton, Zion			
Geneseo, St. Michael's			
Geneva, St. John's Chapel		6 75	
" St. Peter's Chapel	41 00	40 60	
" Trinity	238 08	238 01	90 00
" Hobart College	22 28		
Greene, Zion	12 68	9 11	
" Trinity			3 10
Guilford, Christ	8 85	7 00	12 40
Hamilton, St. Thomas			
Hammondsport, St. James'	3 25	4 00	
Harpersville, St. Luke's		2 68	
Havana, St. Paul's	7 33		
Holland Patent, St. Paul's	9 00	10 93	5 75
Homer, Calvary			
Honeoye Falls, St. John's			
Hornellsville, Christ			
Horseheads, St. Matthew's			
Hunt's Hollow, St. Mark's	11 13	1 75	
Ithaca, St. John's	121 55	165 63	
Jamestown, St. Luke's			
Jamesville, St. Mark's			
Jordan, Christ	4 14	4 19	
Le Loy, St. Mark's	78 20		14 61
Lewiston, St. Paul's			
Lima, Christ			
Lockport, Christ	8 20		5 45
" Grace	27 00		20 00
Lowville, Trinity	7 00		8 00
Lyons, Grace	56 43	42 00	
Manlius, Christ	3 00	4 00	
Marcellus, St. John's			
Mayville, St. Paul's			
McLean, Zion	1 00	1 00	
Medina, St. John's			
Memphis, Mission	5 00	5 00	
Middleport, Trinity			
Moravia, St. Matthew's			
Mount Morris, St. John's	3 50	9 75	
Mount Upton, Grace,			
Newark, St. Mark's			
New-Berlin, St. Andrew's	12 00	20 62	46 00
New-Hartford, St Stephen's		1 52	3 00
Niagara Falls, St. Peter's			
Norwich, Emmanuel	30 76	12 46	16 36
Northville, Calvary	3 25		1 65
Nunda, Grace			
Oakfield, St. Michael's	3 00		3 00
Olean, St. Stephen's			
Oneida, St. John's	5 50	50	
Oriskany, St. Peter's	1 10		
Osceola, St. Peter's			
Oswego, Christ	18 12	53 61	37 00
" Evangelists	25 00	53 71	
Owego, St. Paul's	35 69		33 26
Oxford, St. Paul's	68 00	90 00	166 30
Palmyra, Zion			

WESTERN N. Y.—*continued.*	Domestic.	Foreign.	Fr'dman.
Paris Hill, St. Paul's		$2 13	$12 25
Penn Yan, St. Mark's	$6 08	4 54	
Phelps, St. John's			
Pierrepont Manor, Zion	20 93	21 59	
Pittsford, Christ	43 80	21 75	
Plainville, Mission			
Port Byron, St. Paul's			
Port Leyden, St. Mark's			
Pulaski, St. James'			
Redwood, St. Peter's	3 50		
Richmond, St. Paul's			
Rochester, Christ	53 85	31 65	18 59
" Good Shepherd			
" Grace	45 80	22 56	53 41
" St. Luke's	144 40	237 52	88 00
" St. Matthew's			
" Trinity	16 35	33 75	13 95
Rome, Zion	12 64	14 50	15 50
Sackett's Harbor, Christ			
Salamanca, St. Mary's			7 00
Seneca Falls, Trinity	19 01	8 05	
Sherburne, Christ	11 00	10 00	
Skaneateles, St. James'	12 77	13 72	14 15
Sodus, St. John's			
Sodus Point, Christ,			
Speedsville, St. John's			
Stafford, St. Paul's	11 50	6 00	
Susp. Bridge, De Veaux Coll.			10 00
" Epiphany			
Syracuse, St. James'	10 36		2 20
" St. Paul's	74 50		80 69
" Trinity			
Theresa, St. James'	3 50		
Truxton, St. Mary's			
Utica, Calvary	8 00	5 00	11 30
" Grace	163 82	86 70	87 45
" St. George's	8 00	5 00	
" St. Paul's			
" Trinity		18 00	
Warsaw, Trinity			
Waterloo, St. Paul's	26 93	18 87	73 71
Watertown, Trinity	18 86	10 82	28 08
Waterville, Grace	2 72		3 00
Watkins, St. James'	6 10	7 66	
Waverley, Grace	3 00	7 37	5 35
Weedsport, St. John's			
Wethersfield Springs, St. Clement's	5 50		
Wellsville, St. John's			1 50
Westfield, St. Peter's			
West-Granby, St. Luke's			
Westmoreland, Gethsemane	1 00		1 50
Whitestown, St. John's			
Williamson, St. John's Chap.			
Windsor, Zion		1 65	
Wolcott, Mission			
Miscellaneous	504 44	108 00	229 00
181 Par.—89 contrib. to D. M			
69 " " F. M.	3713 93	1905 52	1629 49
47 " " F. C.			

DIOCESE OF NEW-JERSEY.

Alexandria, St. Thomas'			
Allentown, Christ	31 94	35 50	8 70
Atlantic City, St. Peter's			
Baskingridge, St. Mark's			
Belleville, Christ	56 75		32 90
Belvidere, Zion			
Bergen, St. Paul's			
Bergen Point, Trinity		293 25	75 00
Beverly, St. Stephen's			
Bloomfield, Christ			
Boonton, St. John's			5 00
Bordentown, Christ		12 60	
Bound Brook, St. Paul's Miss.			
Bridgton, St. Andrew's		48 00	
" St. Michael's			19 34
Burlington, Holy Child Jesus			
" Holy Innocents			

NEW-JERSEY—*continued.*	Domestic.	Foreign.	Fr'dman.
Burlington, St. Barnabas'			
" St. Mary's	$85 00	$22 50	$53 39
" St. Mary's Hall		177 70	
Camden, St. John's			
" St. Paul's		5 00	28 28
Cape May Island, St. John's Mission			
" St. Peter's			15 00
Chew's Landing, St. John's			
Claremont, Christ			
Clarksboro', St. Peters			
Clinton, Calvary Mission			
Colestown, St. Mary's			
Crosswicks, Grace	5 55		
Dover, St. John's			
Eatontown, St. James' Mem.			
Edgewater, Mediator	10 00		
Elizabeth, Christ	39 82	86 54	20 04
" St. John's	10 00	863 38	
" Trinity			10 00
Elizabethport, Grace			
Englewood, Mission			
Englishtown, St. George's M.			
Fairview, Trinity			
Farmingdale, Mission			
Flemington, Calvary			
Florence, St. Stephen's			5 60
Fort Lee, Good Shepherd			
Freehold, St. Peter's			
Glassboro', St. Thomas'			
Gloucester, Ascension			
Greenville, Grace	13 25		
Greenwich, St. John's Miss.			
Hackensack, Christ			
Hackettstown, St. James'			
Haledon, Mission			
Hammonton, "			
Haddonfield, Grace	11 25		4 00
Hightstown, Trinity			
Hoboken, St. Paul's			
" Trinity		30 00	
Hope, St. Luke's			
Hudson, Holy Trinity			
Irvington, Trinity Mission			
Jersey City, Grace	149 22	3 65	29 15
" St. Matthew's			131 59
" Trinity			
Johnsonburg, Christ			
Keyport, St. Mary's	20 00		
Knowlton, St. James'			
Lambertville, St. Andrew's			
Long Branch, St. James'			
Macedonia			
Madison, Grace		74 25	
Manchester			
Medford, St. Peter's			
Metuchin			
Middletown, Christ		5 00	5 00
" Grace			10 00
Middletown Point, Trinity	20 00		
Millburn, St. Stephen's			
Millville, Christ			
Montclair, St. Luke's	9 12	6 52	8 33
Moorstown, Trinity	7 00	13 00	7 00
Moravia, Zion			
Morristown, Redeemer	93 91	28 85	
" St. Peter's		55 00	63 00
Mount Holly, St. Andrew's	32 00	5 00	
" Trinity		54 00	
Mullica Hill, St. Stephen's			
Millville, St. Peter's			
Newark, Christ			
" Grace	179 71	78 20	
" House of Prayer			4 29
" St. Barnabas'			
" St. Mark's			
" St. Matthew's			
" St. Paul's			
" St. Peter's			
" St. Philip's			4 15
" Trinity		103 92	250 00

NEW-JERSEY—*continued.*	Domestic.	Foreign.	Fr'dman.
Newark, (East) Trinity Miss.			
New-Brunswick, Christ			$56 78
" St. John Evan.			
Newton, Christ	$43 32	$5 32	46 67
Orange, Grace		93 69	
" St. Mark's	176 25		58 88
Parsippany			
Passaic, St. John's		59 00	21 60
Paterson, St. John's			
" St. Paul's	99 90	45 13	
Pemberton, Grace			
Penn's Neck, St. George's			
Perth Amboy, St. Peter's		43 48	
Philipsburg, St. Luke's			
Piscatawa, St. James'			
Plainfield, Grace	12 91		
Princeton, Trinity	80 02	120 15	
Rahway, St. Paul's	82 00		
Rancocas, St. Peter's			
Red Bank, Trinity			10 00
Riceville, All Saints' Mission			
Riverton, Christ			
Rocky Hill, Trinity			
Roundabout, Trinity Mission			
Salem, St. John's	30 00	15 00	
Salterville, St. Bartholomew			
Shrewsbury, Christ			
Somerville, St. John's			
South Amboy, Christ	60 00	142 25	17 00
S. Orange, Holy Communion			
Spotswood, St. Peter's			
Stanhope, St. Peter's Mission			
Summit, Calvary	46 43	30 25	18 79
Swedesboro', Trinity			
Trenton, St. Michael's		63 58	50 00
" St. Paul's		10 00	
" Trinity			5 00
Tuckerton, St. Mark's Miss.			
Vernon, St. Thomas'			
Vineland, Trinity Mission			
West Hoboken, St. John's			
Woodbridge, Trinity	3 05		3 20
Woodbury, Christ	26 00		
Miscellaneous	26 77	29 71	220 92
109 Par. 33 contrib. to D.M.			
29 " " F.M.	1461 60	2658 42	1298 60
32 " " F.C.			
DIOCESE OF PENNSYLVANIA.			
Allentown, Grace		5 00	
Ashland, Memorial			
Athens, Trinity			
Altoona, St. Luke's			
Bart Township, Grace			
Bellefonte, St. John's	25 00	15 00	
Bethlehem, Nativity		13 00	
Birdsboro', St. Michael's	7 12		
Birmingham, St. Mark's			5 00
Bloomsburg, St. Paul's	13 50	70 00	
Branchtown, House of Prayer			
Bristol, St. James'			
Brownsville, Christ			18 75
Bustleton, St. Luke's	14 79	4 00	
Butler, St. Peter's			13 90
Carbondale, Trinity	60 00	70 00	16 65
Carlisle, St. John's	50 60	28 00	1 00
Centreville, Trinity			
Cheltenham, St. Paul's			
Chestnut Hill, St. Paul's	440 92	152 54	
Chester, St. Paul's	1 73		
Churchtown, Bangor Ch.	64 69	100 00	
Colebrook			
Columbia, St. Paul's			
Concord, St. John's			
Conneautville, Trinity			
Conchohoken, Calvary			
Coudersport, Christ			
Cressona, Grace			
Danville, Christ	23 00		3 00
Darby, Incarnation			

PENNSYLVANIA—*continued.*	Domestic.	Foreign.	Fr'dman.
Derry, St. James'			
Douglasville, St. Gabriel's	$21 06		
Downington, St. James'	8 25		
Doylestown, St. Paul's	11 00	$30 00	$8 00
Dunbar, St. Paul's			
Dundaff, St. James'			
Easton, Trinity			
" Christ			2 00
Eckley, St. James'	85 00	20 73	60 00
Etna, St. Matthew's			
Evansburgh, St. James'			
Frankford, St. Mark's		650 00	
Gap Mine, Grace			
Germantown, Calvary		95 93	
" Christ		2174 50	
" Holy Cross			
" St. John's			8 00
" St. Luke's	1330 42		114 11
" St. Michael's			26 00
Great Bend, Grace			
Great Valley, St. Peter's		27 37	
Harrisburgh, St. Paul's	4 28		
" St. Stephen's		268 98	
Hazelton, St. Peter's	11 30	10 00	
Hamilton, St. Mary's			
Holmesburgh, Emmanuel		21 00	20 00
Honesdale, Grace		62 04	58 00
Honey Brook, St. Mark's			
Hulmeville, Grace			
Huntington, Christ			
" St. John's			
Jerseytown, Christ			
Jenkintown, Our Saviour			
Johnstown, Christ			
Kingsessing, St. James'			
Lancaster, St. James'	200 00	325 25	
" Hope Chapel,			5 00
" St. John's			
Latrobe, Christ			
Leacock, Christ			
Lebanon, St. Luke's		2 50	
Lewistown, St. Mark's		5 25	
Lock Haven, St. Paul's		5 00	
Lock's Mills, Trinity			
Lower Dublin, All Saints'	72 00	90 92	
Lower Merion, Redeemer	91 00	215 00	
Lykinstown, Christ			
Mahanoy City, Ch. of Faith	17 09	27 72	15 31
Manayunk, St. David's		120 00	
Manchester, St. Philip's			
Marcus Hook, St. Mark's	110 00	13 00	
Marietta, St. John's	50 50		
Maylandville, Trinity			
Mauch Chunk, St. Mark's	45 53	6 11	
Media, Christ	21 76	13 46	
Milton, Christ			
Minersville, St. Paul's			
Monte Alto Chapel			
Montrose, St. Paul's	55 60	21 20	15 77
Morgantown, St. Thomas	2 62	5 00	
Moriattin, St. Gabriel's			5 00
Mount Airy, Grace			
Mount Braddock, St. Paul's			
Mount Hope, Hope Chapel	2 35	1 00	
Moyamensing, All Saints'		5 34	
Muncy, St. James'	57 21	14 40	25 43
New Lebanon, Christ			
New London, St. John's		1 72	
New Milford, St. Mark's		4 75	
New Ringgold			
Newtown, St. Luke's			
Norristown, St. John's		81 50	
North Penn, St. James'			
Northumberland, St. Mark's			3 33
Oak Grove, Christ			
Oxford, Trinity	272 50		15 00
Paradise, All Saints'			
Pequea, St. John's			
Perkiomen, St. James'			
Petersburgh, Christ Chapel			
Philadelphia, Advent	72 88	165 50	55 00

PENNSYLVANIA—*continued.*	Domestic.	Foreign.	Fr'dman.
Philadelphia, All Saints'			
" Ascension	$24 52	$59 15	
" Atonement		20 00	
" Calvary			
" Christ	203 02	119 75	
" Covenant		684 00	
" Cranmer Chap.			
" Crucifixion			
" Emmanuel		161 00	
" Epiphany		625 00	$258 77
" Evangelists'	69 26	23 00	
" Gloria Dei		33 00	
" Grace	78 46		
" Holy Apostles			
" Holy Trinity	150 00	2465 47	
" Incarnation	80 00	26 10	
" Intercessor		60 00	
" Mediator		89 93	
" Messiah			
" Nativity			125 00
" Our Saviour		181 94	
" Redeemer			
" Redemption			
" St. Andrew's	66 26	1190 56	89 49
" St. Barnabas'			
" St. Bart'ol'ew's			
" St. Clement's			
" St. Chrysostom			
" St. James'	125 33	125 33	
" St. John's	15 00	15 63	
" St. John the Evangelist			
" St. John's Free	7 50		
" St. Jude's			
" St. Luke's	543 00	1833 76	630 38
" " Mission			
" St. Mark's	278 22	266 14	166 50
" St. Matthew's			
" St. Matthias'	50 00	26 57	
" St. Paul's		75 00	
" St. Peter's	1119 14	984 17	
" St. Philip's		30 00	
" St. Stephen's	204 72	213 96	
" St. Thomas'			
" Trinity	181 00		27 00
" Trinity Chapel		20 00	
" Zion			
" (W.,) The Saviour		227 05	52 90
" (W.,) St. Andrew's			
" (W.,) St. Mary's	52 76	17 00	
Philipsburgh, Trinity	5 00	5 00	
Phœnixville, St. Peter's			11 50
Pickering's Bridge, St. John's			
Pike, St. Matthew's			
Pittston, St. James'	8 00		
Plymouth, St. Peter's			
Port Richmond, Messiah			
Pottstown, Christ	18 00	45 50	6 24
Pottsville, Trinity	24 21	40 64	
Raddor, St. David's		8 06	
Reading, Christ			46 27
" Sr. Barnabas'			
" St. Paul's			
Rising Sun, Regeneration			
Rockdale, Calvary	11 50		
Roxborough, St. Alban's	14 00	10 00	
" St. Timothy's	9 79	12 75	
Salem, St. John's			
Schuylkill, St. James'		12 00	
Sewickley, St. Stephen's		31 00	
Shannonville, Union			
Sharon		30 00	
Springville, St. Andrew's			
St. Clair, Holy Apostles			
Sterling, Zion			
Summit Hill, St. Philip's			
Sunbury, St. Matthew's	4 00	1 50	8 50
South Penn, Zion			
Tamaqua, Calvary			

PENNSYLVANIA—*continued.*	Domestic.	Foreign.	Fr'dman.
Tioga, St, Andrew's			
Todmorden, Trinity			
Towanda, Christ		$50 00	
Troy, St. Paul's			
Tuscarora, Zion			
Upper Merion, Christ		30 50	
Warwick, St. Mary's			
Wellsboro', St. Paul's			
West Chester, Holy Trinity		146 72	
West Marlboro', St. James'			
West Vincent, St. Andrew's			
West Whiteland, St. Paul's	$21 70		$23 25
White Haven, St. Paul's		5 00	
Whitemarsh, St. Thomas'	31 00	15 00	16 00
Wilkesbarre, St. Stephen's	20 00	265 29	45 00
Williamsport, Christ			
Yardleyville, St. Andrew's			
" Newton Mission,			3 00
York, St. John's	36 18	22 50	
Miscellaneous	95 50	1569 02	1191 63
209 Par.—60 contrib. to D.M.			
83 " " F. M.	6986 52	16,826.70	33330 34
42 " " F. C.			
DIOCESE OF PITTSBURGH.			
Alleghany City, Christ			
Birmingham, St. Mark's	5 00		
Blairsville, St. Peter's			
Brownsville, Christ		50 00	
Butler, St. Peter's			
Chartiers Creek, St. Luke's			
Clearfield, St. Andrew's			
Connellsville, Trinity		2 00	
East Liberty, Calvary			
Erie, St. Paul's	61 75	20 00	27 00
Franklin. St. John's			
Freeport, Trinity			
Georgetown, Georgetown Church			
Greensburgh, Christ			
Indiana, Christ			
Kittaning, St. Paul's			
Laceyville, St. Paul's			22 80
Laurenceville, St. John's	80 00	10 00	32 89
Meadville, Christ	40 00	31 00	28 75
Menallen, Grace			
Monongahela, St. Paul's			
Mount Washington, Grace			
New Brighton, Christ			
Newcastle, Trinity			
Ohio Township, St. Paul's			
Pittsburgh, St. Andrew's		329 95	
" St. James'		253 00	
" St. Peter's	55 08	44 28	15 45
" Trinity	897 78	291 03	
Ridgway, Grace			
Rochester, Trinity			
Sewickley, St. Stephen's	7 43		8 24
Titusville, St. James' Memorial			
Uniontown, St. Peter's			
Warren, Trinity Memorial			
Washington, Trinity	28 00		
Waterford, St. Peter's			
Wayne Township, St. Michael's			
Miscellaneous			
38 Par.—8 Contrib. to D. M.			
9 " " F. M.	1175 04	1021 26	135 11
6 " " F. C			
DIOCESE OF DELAWARE.			
Appoquinimenk, St. Ann's			
Baltimore Mills, Grace			
Brandywine Hund, Calvary	1 93		
" Grace	2 20		
Brandywine Village, St. John's	105 20	11 64	15 25
Broad Brook, Christ	1 00		

DELAWARE—*continued.*	Domestic.	Foreign.	Fr'dman.
Christiana Hundred, Christ		$185 05	$41 44
Claymont, Ascension	$28 18	85 45	23 45
Delaware City, Christ	6 50		
Dover, Christ	7 46	10 00	
Georgetown, St. Paul's			
Indian River, St. George's			
Laurel, St. Philip's	3 50		
Lewes, St. Peter's			1 25
Little Quick Hundred, St. Mark's	1 00		
Little Hill, St. John's			
Long Neck, Holy Comforter			
Milford, Christ			
Millsboro', St. Mark's			
Milton, St. John the Baptist.			
Newark, St. Thomas'	6 50	31 40	
New Castle, Emmanuel	51 95	51 58	
Newport, St. James'			
Seaford, St. Luke's	3 00		
Smyrna, St. Peter's		25 00	
Stanton, St. James'	24 00		2 00
Wilmington, St. Andrew's	51 95	165 70	72 50
" Trinity	25 00		20 00
Miscellaneous			
28 Par.—15 Contrib. to D. M.			
8 " " F. M.	318 67	565 82	175 89
7 " " F. C.			
DIOCESE OF MARYLAND.			
Cumberland, Emmanuel	47 25		
Eckhart's Mines, St. Paul's Chapel			
Flintstone, Providence Chap.			
Frostburgh, St. John's			
Lonaconing, St. Peter's			
Mount Savage, St. George's	22 00	7 00	
Anne Arundel.			
All Hollow's Par., All Hollow's Chapel			
Annapolis, St. Mary's			
" St. Anne's	58 52		
Curtis Creek, Marley Chapel.			
Friendship, St. Mark's			
Herring Creek, St. James'			
Owingsville, Christ			
Pawtuxet Ford, Ellicott Chapel			
Severn Parish, St. Stephen's			
Westminster, St. Margaret's			
Baltimore City.			
Baltimore, Ascension			
" Christ			
" Crammer Chapel	9 51		
" Emmanuel	347 00	1251 69	
" " Chap.			
" Grace	381 88	430 00	
" Holy Innocents			
" Memorial	100 00		
" Mission Church	3 75		
" Mount Calvary		74 44	
" Mount Zion			
" St. Andrew's			
" St. Barnabas'			
" St. James'	7 35		
" St. John Baptist.			
" St. Luke's			
" St. Mark's	25 00		
" St. Matthew's Chapel			
" St. Paul's	165 54		
" St. Peter's	260 81	406 71	
" St. Stephen's			
" Trinity	200 00		
" Church Home Chapel	3 00		

Baltimore County.	Domestic.	Foreign.	Fre'dman
Catonsville, St. Timothy's....			
Cockeysville, Sherwood Ch...			
Govanstown, Redeemer.....			
Hampden, St. Mary's.....			
Hannah More Academy, St. Michael's.....			
Homestead, St. Thomas'.....			
Huntington, St. John's.....			
Long Green, Trinity.....			
St. James' Parish, St. James'			
St. Thomas' Par., Holy Com..			
" St. Thomas'			
Townsonton, Trinity.....			
Western Run Par., St. John's,			
Baltimore and Harford.			
St. John's Parish, St. John's,			
Calvert County.			
All Saints' Parish, All Saints',			
Christ Church Parish, Christ,			
Prince Frederick, St. Paul's,			
St. Leonard's Chapel.....			
Caroline County.			
Hillsboro', St. John's.....			
Whitechapel, St. Mary's.....			
Carroll County.			
Eldersburgh, Trinity.....			
Sykesville, St. Barnabas'.....			
Uniontown, St. Mark's.....			
Westminster, Ascension.....	$6 50	$5 55	
Cecil County.			
Augustine Parish, St. Augustine.....			
Cecilton, St. Stephen's.....			
Elkton, Trinity.....			
North Elk Parish, St. Mary's,			
" St. Mark's Chapel,	82 00		
Charles County.			
Durham Parish, Durham.....			
" St. James'...			
Newport, Trinity.....			
" Trinity Chapel.....			
Port Tobacco Par., Christ.....	13 00	13 00	
" St. James' Chapel,			
" St. Paul's Chapel,			
William and Mary Parish, Christ			
District of Columbia.			
Georgetown, Christ.....			
" St. John's.....			
" Mission Chapel,		10 50	
Rock Creek Par., St. Paul's..	91 00	35 00	
St. Alban's Par., St. Alban's,			
St. Andrew's Parish.....			
Washington, Ascension.....	166 12		
" Christ.....	136 47		
" Epiphany.....	206 33		
" Grace.....			
" St. John's.....	262 50	82 68	
" Trinity.....			
Dorchester County.			
Dorchester Parish, Trinity...			
" Taylor's Island Chapel.....			
East New Market Parish, St. Stephen's.....			

Dorchester Co.—continued.	Domestic.	Foreign.	Fr'dman.
Gt. Choptauk Par., Cambri. Christ.....	$13 00	$37 00	
Gt. Castle Haven Neck, St. John's.....			
Vienna Parish, St. Paul's.....			
Frederick County.			
Frederick, All Saints'.....	120 57	302 68	
Catoctin Par., Harriott Chpl.,			
Petersville, St. Mark's.....	50 00	10 00	
Pleasant Valley, St. Luke's,			
St. Paul's Parish, St. Paul's,			
Urbana, Zion.....			
Harford County.			
Deer Creek Par., St. James'...	25 00		
Emmorton, St. Mary's.....	30 00	30 00	
Havre de Grace, St. John's...	30 36	15 00	
Rock Spring, Christ.....			
Spesutiæ, St. George's.....			
Howard County.			
Ellicott's Mills, St. Peter's...			
Elkridge Landing, Grace.....			
Mount Calvary Church.....			
Patapsco Institute Chapel....			
St. John's Church.....			
Howard and Anne Arundel.			
Elkridge, Christ.....			
" Trinity Chapel.....			
Kent County.			
Chester Parish, Chestertown, St. Paul's.....	41 00		
Chester Parish, Chestertown, St. Peter's.....			
North Kent Parish, St. Clement's.....			
St. Paul Parish, St. Paul's.....			
So. Sassafras Parish, Shrewsbury Church.....			
Montgomery County.			
Prince George's Parish, Rockville, Christ.....	8 10	5 00	
St. Bartholomew's Parish, St. Bartholomew's.....			
St. Bartholomew's Parish, Mechanicsville, St. John's,	33 40		
St. Peter's Par., St. Peter's...			
" Toolesville, St. Peter's.....			
Prince George's County.			
Beltsville, St. John's.....			
" St. Mark's.....			
Bladensburgh, St. Luke's.....			
" St. Matthew's,	52 80	7 50	
Holy Trinity Parish, Holy Trinity			
Queen Ann Parish, St. Barnabas'			
St. John's Par., Broad Corner, St. John's.....			
St. John's Par., Broad Corner, St. Barnabas' Chapel.....			
St. Paul's Parish, St. Paul's.. Woodville, St. Mary's,			
St. Thomas' Par., St. Thom's			
Upper Marlboro', Trinity.....		10 00	

	Domestic.	Foreign.	Fr'dman.
Prince George and Anne Arundel.			
Laurel, St. Philip's			
Prince George and Charles County.			
Piscataway, Christ			
" St. John's Chapel,			
Queen Anne County.			
Christ Church Parish, Kent Island, Christ			
Christ Church Parish, Kent Island, St. Mark's			
St. Luke's Parish, Church Hill, St. Luke's			
St. Paul's Parish, Centreville, St. Paul's		$20 00	
Queen Anne and Talbot.			
Wye Parish, Queenstown, St. Luke's			
Wye Parish, Wye, St. Luke's,			
St. Mary's County.			
All Faith Parish, Charlotte Hall			
King and Queen Parish, Chaptico, Christ			
King and Queen Parish, Tamaquokink, All Saint's			
St. Andrew's Parish, St. Andrew's			
St. Andrew's Parish, St James'			
St. Mary's Parish, Trinity			
" St. Mary's Chap.			
William and Mary, Poplar Hill, St. George's			
Somerset County.			
Coventry, Annamesses, St. Paul's			
Coventry, Kingston, St. Mark's			
Coventry, Rehoboth, St. Mary's			
Somerset Parish, Monie, All Saint's			
Somerset, Princess Anne, St. Andrew's			
Spring Hill, Salisbury, St. Paul's			
Spring Hill, Salisbury, St. Peter's			
Spring Hill, Quantico, St. Philip's			
Stepney Parish, Green Hill, Stepney			
Stepney Parish, Tyaskin, St.			
Wicomico Parish, Grace			
Somerset and Worcester Co.			
Socomoke, Dividing Centre, St. Stephen's			
Socomoke, Newtown, St. Mary's			
Talbot County.			
St. Michael's Par., St. Michael's			
St. Michael's Par., Miles Riv. Ferry, St. John's			
St. Michael's Parish, Royal Oak, St. Paul's			
Talbot County—continued.			
St. Peter's Parish, Easton, Christ	$45 00	$59 60	
St. Peter's Parish, Oxford, Trinity			
Whitemarsh, Par., St. Peter's			
Washington County.			
Clear Spring, St. Andrew's			
College of St. James' Chap			
Hagerstown, St. John's	88 05	37 43	
Hancock, St. Thomas'			
Lappon's Cross Road, St. Mark's	23 10		
Sharpsburgh, St. Paul's			
Worcester County.			
All Hallow Par., Snow Hill, All Hallow			
All Hallow Par., Traptown, St. John's			
All Hallow Par., Snow Hill, Holy Cross			
St. Matthew's Par., St. Matt.			
Worcester Parish, Berlin, St. Paul's	33 00	5 00	
Worcester Parish, Berlin, St. Martin's			
Miscellaneous	211 00	85 00	$30 00
179 Par.—37 contrib. to D. M.			
22 " " F. M.	3403 11	2940 78	30 00
DIOCESE OF VIRGINIA.			
Accomac County.			
St. James' Parish, St. James'			
Albemarle County.			
Fredericksville Parish, Buck Mountain			
" Charlottesville, Christ			
" St. Paul's			
St. Annie's Par., N. Garden, Trinity			
" " Christ			
Walker's Parish, Grace			
Amelia County.			
Raleigh Parish, Grubb Hill			
Amherst County.			
Lexington P., New-Glasgow, St. Luke's			
" " Ascension			
Augusta County.			
Augusta P., Staunton, Trinity			
" Boyden Chapel			
Alexandria County.			
Fairfax P., Alexandria, Christ			
" St. Paul's			
" Grace			
Bedford County.			
Russell Par., Trinity			
West-Russell P., St. Thomas'			
Heber P., Liberty, St. John's			
Hamner Par., St. Stephen's			
Berkeley County.			
Norborne Par., Hedgesville, Mount Zion			
Norborne Par., Matinsburgh, Trinity			

Botetourt County.	Domestic.	Foreign.	Fr'dman.
Botetourt Par., St. Mark's....			
Woodville Parish, Buchanan, Trinity.....			
Brook County.			
Christ Church Par., Christ...			
St. John's Par., St. John's....			
Brunswick County.			
St. Andrew's P., St. Andrew's			
Buckingham County.			
Tillotson Parish, St. Peter's..			
Campbell County.			
Moore Parish, St. John's.....			
Lynchburg, St. Paul's.....			
Caroline County.			
St. Margaret's Par., St. Marg.			
St. Mary's Par., Port Royal, St. Peter's...			
" " Grace.....			
Bowling Green.....			
Charles City County.			
Westover Parish, Mapisco....			
Charlotte County.			
Cornwall Parish, Roanoke...			
Chesterfield County.			
Dale Parish, Trinity.....			
Clarke County.			
Frederick Parish, Milwood, Christ.....			
Clark Par., Berryville, Grace.			
Wickliffe Parish, Wickliffe....			
Culpepper County.			
St. Mark's Par., St. James'...			
" " St. Paul's.....			
" " St. Stephen's			
Cumberland County.			
Lyttleton, Grace.....			
Leighton, St. James'.....			
Dinwiddie County.			
Bath Parish, Calvary Church			
Elizabeth City County.			
Hampton, St. John's.....			
Old Point, Centurion.....			
Essex County.			
St. Anne's Par., Vanter's Ch.			
S. Farnham Par., St. John's..			
" " St. Paul's...			
Fairfax County.			
Truro, Zion.....			
" St. John's.....			
Fairfax Falls.....			
Theological Sem. Chapel.....			

Fauquier County.	Domestic.	Foreign.	Fr'dman.
Hamilton Par., Warrenton, St. James'.....			
Cedar Run Par., St. Stephen's			
Leeds Parish, Leeds.....			
Meade P., Upperville, Trinity.			
Piedmont Parish, Grace.....			
" " Trinity.....			
Fluvanna County.			
Rivanna Parish, St. John's...			
Franklin County.			
Franklin Parish, Court-House			
Frederick County.			
Fred'k. P, Winchester, Christ.			
Frederick Par., Middletown, St. Thomas'.....			
Gloucester County.			
Abingdon Parish, Abingdon.			
Ware Parish, Ware.....			
Goochland County.			
St. Ja's'., Northam, St. Paul's			
" " Beaver Dam.			
Greensville County.			
Meherrin Parish, Grace.....			
" " Christ.....			
Halifax County.			
Antrim Parish, St. John's.....			
Roanoke Parish, Catawba.....			
" " Christ.....			
Hanover County.			
St. Martin's Parish, Fork.....			
" " Trinity...			
St. Paul's Parish, Emmanuel			
" " St. Paul's...			
Hampshire County.			
Hampshire Par., Frankford..			
" " St. Paul's...			
" " Zion			
Harrison County.			
Bethel Parish, Christ.....			
Henrico County.			
Henrico Parish, St. John's...			
" " Emmanuel..			
Richmond City, Christ.....			
" Grace.....			
" Monumental			
" St. James'....			
Henry County.			
Patrick Parish, Martinsville, Christ.....			
Isle of Wight County.			
Newport P., Smithfield, Christ			
Jackson County.			
Ravenswood Parish, Grace...			

James' City County.	Domestic.	Foreign.	Fr'dman.
Bruton Par., Williamsburgh.			
Jefferson County.			
St. Andrew's Co., Charlestown, Zion			
St. Andrew's Co., Harper's Ferry, St. John's			
St. Andrew's Co., Leetown, St. Bartholomew's			
St. Andrew's Co., Shepherdstown, Trinity			
St. Andrew's Co., Grace			
Kanawha County.			
Kanawha P., CharlestownSt., John's			
" Coalsmouth, St. Mark's			
" Salines, St. Luke's			
King George County.			
St. Paul's P., Hampstead, St. Paul's			
Hanover Par., St. John's			
Brunswick P., Lamb's Creek			
Lancaster County.			
Christ Church Par., Christ			
" " White Ch.			
Lewis County.			
St. Paul's Par., Weston, St. Paul's			
Loudon County.			
Shelbourne Par., Leesburgh, St. James'			
St. John's Par., Emmanuel			
Lousia County.			
Green Spring Par., St. John's			
Trinity Par., Trinity			
Lunenburg County.			
Cumberland Par., St. John's.			
" " St. Paul's.			
Madison County.			
Bloomfield Par., Piedmont			
" " Trinity			
Marion County.			
Fairmount, Christ			
Marshall County.			
Trinity Parish, Moundsville			
Manson County.			
Bruce Chapel			
Matthew's County.			
Kingston Parish, Christ			
" " Trinity			
Mecklenburg County.			
St. Luke's P., Old Church			
" St. Luke's			

Mecklenburg Co.—continued.	Domestic.	Foreign.	Fr'dman.
St. Luke's P., St. Timothy's.			
St. James' P., St. Andrew's			
" St. James'			
Middlesex County.			
Christ Church Par., Christ			
Nansemond County.			
Lower Suffolk, St. John's			
Upper Suffolk, St. Paul's			
Nelson County.			
Nelson Parish, Trinity			
" " Christ			
New-Kent County.			
St. Peter's Par., St. Peter's			
Norfolk County.			
Elizabeth River P., Norfolk, Christ			
Elizabeth River Par., St. Paul's			
Portsmouth, Par., St. John's.			
" " Trinity			
Northampton County.			
Hungar's P., Eastville, Christ			
" Hungar's			
Ohio County.			
St. Matthew's P., Wheeling, St. Matthew's			
St. John's Par., St. John's			
Orange County.			
St. Thomas' Par., St. Thomas'			
Petersburg County.			
Bristol P., Petersburg, Grace.			
" " St. Paul's			
Pittsylvania County.			
Camden Par., Epiphany			
" Emmanuel			
Powhatan County.			
Genito Par., Grace			
King Wm. Par. Manikintown			
Powhatan Par., St. Luke's			
St. James' Parish, South. Emmanuel			
Princess Anne County.			
Lynnhaven Par., Chapel			
" " Emmanuel			
Prince George County.			
City Point, St. John's			
Martin's Brandon, Merchant's Hope			
Martin's Brandon, Old Brandon			
Prince William County.			
Dettingen Par., St. James'			
Leeds Par., St. Paul's			

Putnam County.	Domestic.	Foreign.	Fr'dman.
St. Paul's Par., St. John's			
Rappahannock County.			
Bloomfield St. Paul's			
Richmond County.			
Lunenburg Par., St. Paul's			
Farnham Par. St. Paul's			
Roanoke County.			
Salem Par., St. John's			
Rockbridge County.			
Latimer P., Lexington, Grace			
Rockingham County.			
Rock'ham. P., Port Republic			
Spottsylvania County.			
St. George's Par., Fredericksburg, St. George's			
Berkeley Par. Christ			
" St. John's			
Stafford County.			
Overwharton Par., Aquia			
Surry County.			
Southward Par., Cabin Point			
" " St. Andrew's			
Sussex County.			
Albemarle Par., Immanuel			
Washington County.			
Holston Par., Abingdon, St. Thomas'			
Westmoreland County.			
Washington Par., St. Peter's			
Cople Par., Nomony			
" Yeocomico			
Montross Par., St. James'			
Wood County.			
Trinity Par., Parkersburgh			
Wythe County.			
Wytheville Par., St. John's			
York County.			
York Par., Hampton, Grace			
Miscellaneous			
175 Par.— contri. to D. M.		$39 20	$66 50
" " F. M.			
" " F. C.		39 20	66 50

North-Carolina.	Domestic.	Foreign.	Fr'dman.
Asheville, Trinity			
Bath, St. Thomas'			
Beaufort, St. Paul's			
" Trinity Chapel			
" Zion Chapel			
Bertie, Grace			
Chapel Hill, The Cross			
Charlotte, St. Peter's			

North-Carolina—*continued.*	Domestic.	Foreign.	Fr'dman.
Chatham, St. Mark's			
Clinton, St. Paul's			
Craven, St. Thomas'			
Deep River, St. Mark's			
Durham Creek, St. John's			
Edenton, St. Paul's			
Elizabeth City, Christ			
Fayetteville, St. John's			
Falkland, Gethsemane			
Flat Rock, St. John's in the Wilderness			
Gatesville, St. Mary's			
Goldsboro', St. Stephen's			
Granville County, St. James'			
Greenville, St. Paul's			
Halifax, St. Mark's			
Henderson, Calvary			
" Holy Innocents'			
Hertford, Holy Trinity			
Hillsboro', St. Matthew's			
Iredell County, St. James'			
Jackson, Saviour's			
Kingston, St. Mary's			
Kittrill's Springs, St. James'			
Leakesville, Epiphany			
Lenoir, St. James'			
Lexington, Redemption			
Lincolnton, St. Luke's			
Louisburg, St. Paul's			
Mocksville, St. Philip's			
Morgantown, Grace			
Murfreesboro', St. Barnabas'			
Newbern, Christ			
Orange, St. Mary's			
Oxford, St. Stephen's			
Pitt County, St. John's			
Pittsboro', St. Bartholomew's			
Plymouth, Groce			
Raleigh, Christ			
" St. Mary's School			
Rockfield, Christ			
Rowan, Christ			
" St. Andrew's		$2 05	
Rutherfordton, St. John's			
Salisbury, St. Luke's			
Scotland Neck, Trinity			
Scuppernong, Pettigrew's Chapel			
Scuppernong, St. David's			
Shelby, Redeemer			
Smithville, St. Philip's			
Summerville, St. Paul's			
Tarboro', Calvary			
Wadesboro', Calvary			
Washington, St. Peter's			
Washington, Co., St. Luke's			
Warrenton, Emmanuel			
Wilksboro', St. Paul's	$2 00		
Williamsburgh, St. John's			
Williamston, St. James'			
" " Chap.			
" St. John'			
" St. Paul's			
Wilson, St. Timothy's			
Windsor, St. Thomas'			
Miscellaneous			
72 Par.—1 contrib. to D. M.			
1 " " F. M.			
" " F. C.	2 00	2 05	

South-Carolina.	Domestic.	Foreign.	Fr'dman.
Abbeville, Trinity			
Aiken, St. Thaddeus'			
Anderson, Grace			
Barnwell, Holy Apostles			
Beaufort, St. Helena's			
" St. Peter's			
" Co., Sheldon Ch			
Berkeley, St. John's			
Black Oak, Trinity			

South-Carolina—*continued.*	Domestic.	Foreign.	Fr'dman.
Bluffton, St. Luke's			
Bradford Springs, St. Philip's			
Camden, Grace			
Charleston, Calvary			
" Christ			
" Grace			
" Holy Communion			
" St. John's			
" St. Luke's			
" St. Michael's			
" St. Paul's			
" St. Peter's			
" St. Philip's			
" St. Stephen's Chapel			
Cheraw, St. David's			
Chester, Emmanuel			
" Good Shepherd			
Chesterville, St. Mark's			
Christ Church Parish			
Clarendon, St. Mark's			
Columbia, Christ			
" Mediator			
" Trinity			
Combahee, Ascension			
Edgefield, Trinity			
Edisto Island Church			
Fairfield, St. John's			
Gillisonville, Ascension			
Glen Springs, Calvary			
Goose Creek, St. James'			
Grahamville, Holy Trinity			
" St. Luke's			
Greenville, Christ			
Hamstead, St. John's			
James' Island, St. James'			
John's Island, St. John's			
Laurens, Epiphany			
Magnolia Chapel			
Mars Bluff, Christ			
Maywood Chapel			
Newberry, St. Luke's			
North-Santee, Messiah			
Orangeburgh, Redeemer			
Pendleton, St. Paul's			
Pedee, Prince Frederick Parish			
Pineville, St. Stephen's and Upper St. John's			
Prince William's Parish			
Radcliffsboro', St. Paul's			
Richland, St. John's			
" Zion			
Santee, St. Andrew's			
" St. James'			
Society Hill, Trinity			
Spartanburg, Advent			
St. Andrew's Parish			
Stateburgh, Claremont			
" Holy Cross			
" Moore's Chapel			
St. Bartholomew's Parish			
St. Helena's Island, St. Helena's			
St. Matthew's Parish			
Stono, St. Paul's			
St. Thomas' and St. Dennis'			
Sullivan Island, Grace			
Summerville, St. Paul's			
Sumter, Holy Comforter			
Unionville, Nativity			
Waccamaw, All Saints'			
Walterboro', St. Jude's			
Winyan, St. George's			
" St. Philip's			
Wilton, Christ			
Yorkville, Good Shepherd			
Miscellaneous			
82 Par.—12 contrib. to D. M.			
20 " " F. M.			
" " F. C.			

Georgia.	Domestic.	Foreign.	Fr'dman.
Albany, St. Paul's			
Athens, Emmanuel			
Atlanta, St. Philip's			
Augusta, Atonement			
" Christ			
" St. Paul's			
Brunswick, St. Mark's			
Cass County, Ascension			
Cave Springs, Good Shepherd			
Clarksville, Grace			
Columbus, Trinity			
Darien, St. Andrew's			
Glynn, St. David's			
Macon, Christ			
Madison, Advent			
Marietta, St. James'			
Milledgeville, St. Stephen's			
Ogeechee, St. James'			
Rome, St. Peter's			
Savannah, Christ			
" St. John's			
" St. Paul's Free			
" St. Stephen's			
St. Mary's, Messiah			
St. Simon's, Christ			
Talbotton, Zion			
Miscellaneous			
26 Par.—10 contrib. to D. M.			
10 " " F. M.			
" " F. C.			
Florida.			
Ancella Mission			
Apalachicola, Trinity		$15 00	
Bel-Air, Trinity Chapel			
Fort Jefferson			
Fernandine, St. Peter's			
Jacksonville, St. John's			
Key West, St. Paul's		111 72	$26 00
Marienna, St. Paul's		6 00	
Milton, All Saints' Mission			
Macedonia			
Monticello, Christ			
Ocala, Grace			
Pilatka, St. Mark's			
Pensacola, Christ			
Quincy, St. Paul's			
St. Augustine, Trinity			
Tallahassee, St. John's			
Warrington, St. John's			
Waukeenah, St. Philip's			
Miscellaneous		7 00	
19 Par.—4 contrib. to D. M.			
1 " " F. M.		139 72	26 00
" " F. C.			
Alabama.			
Auburn, Trinity			
Autaugaville, St. Matthew's			
Cahaba, St. Luke's			
Camden, St. Mary's			
Carlowville, St. Paul's			
Choctaw County, Calvary			
Clayborne, St. John's			
Dalias County, Liberty Hill, St. David's			
Demopolis, Trinity			
Elyton, St. John's			
Eufaula, St. James'			
Eutaw, St. Stephen's			
Florence, Trinity			
Flyton, St. John's			
Gainesville, St. Andrew's			
Green County, St. Mark's			
Greensboro', St. Paul's			
Huntsville, Nativity			
Jacksonville, St. Luke's			
Livingston, St. James'			
Lowndesboro', St. Paul's			

ALABAMA—*continued.*	Domestic.	Foreign.	Fr'dman.
Lowndes, Co., St. Peter's			
Macon, St. Andrew's			
Madison, County, St. John's			
Marengo Co., St. Michael's			
Marion, St. Wilfred's			
Mobile, Christ			
" Good Shepherd			
" St. John's			
" St. Mary's			
" Trinity			
Mobile County, St. Paul's			
Montgomery, St. John's			
Pushmataha, Calvary			
Russell County, St. John's in the Wilderness			
Selma, St. Paul's			
Spring Hill, St. Matthew's			
St. Stephen's, Grace			
Tallasse			
Tuscaloosa, Christ			
Tuscakee			
Tuscumbia, St. John's			
Uniontown, Holy Cross			
Washingtown County, St. Stephen's			
Yongesboro', Trinity			
Miscellaneous		$25 00	
45 Par.—5 contrib. to D. M.			
4 " " F. M.		25 00	
" " F. C.			
MISSISSIPPI.			
Aberdeen, St. John's			
Annandale, St. John's			
Biloxi, Redeemer			
Bovina, St. Andrew's			
Brandon, St. Luke's			
Canton, Grace			
Church Hill, Christ			
Claiborne County, Epiphany			
Clinton, St. Matthew's			
Columbus, St. Paul's			
De Soto County, St. John's			
Early Grove, St. John's			
Grand Gulf, St. Paul's			
Hernando, Ascension			
Holly Springs, Christ			
Holmes County, Calvary			
Jackson, St. Andrew's			
Kirkwood, St. Philip's			
Lake Washington, St. John's			
Laurel Hill, St. Mary's			
Madison County, Chapel of the Cross			
Marshall Co., St. Andrews			
Mississippi City, St. Mark's			
Monticello, Christ			
Natchez, Trinity			
Noxubee County, Messiah			
Okolona, Grace			
Oxford, St. Peter's			
Osyka, Saviour's			
Pass Christian, Trinity			
Pikeville, St. Thomas'			
Pontotoc, St. John's			
Port Gibson, St. James'			
Raymond, St. Mark's			
Shieldsboro', St. Luke's			
Summit, Christ			
Terry, Zion			
Vicksburgh, Christ			
Warrenton, St. Barnabas'			
Washington, Advent			
Woodville, St. Paul's			
Yazoo City, Trinity			
Yazoo County, Crucifixion			
Miscellaneous		7 00	
43 Par.—6 contrib. to D. M.			
3 " " F. M.		7 00	
" " F. C.			

LOUISIANA.	Domestic.	Foreign.	Fr'dman.
Alex., P. of Rapids, St. Jame's			
Algiers, Mount Olivet			
Assumption, Christ			
Atchafalaya, Grace			
Baton Rouge, St. James'			
" (W.) St. John's			
Bayou Goula, St. Mary's			
Cheneyville, Trinity			
Clinton, St. Andrew's			
Covington, Christ			
De Soto, Trinity			
Donaldsonville, Ascension			
Franklin, St. Mary's			
Houma, St. Matthew's			
Jackson, St. Alban's			
Jefferson City, Emmanuel	$12 50		
Lake Providence, Grace			
Lake St. Joseph's, St. Joseph's			
Monroe, Grace			
Napoleonville, Christ			
Natchitoches, Trinity			
New-Iberia, Epiphany			
New-Orleans, Annunciation			
" Calvary	30 75	$20 00	$5 00
" French			
" Grace			
" St. Luke's			
" St. Paul's			
" St. Peter's			
" Trinity			
Opelousas Epiphany			
Plaquemine, Emmanuel			
Point Coupee, St. Stephen's			
Pt. Jefferson, Redeemer			
Rosedale, Nativity			
Shreveport, St. Mark's	5 00		
St. Francisville, Grace			
St. Martinsville, Zion			
Tensas, St. Joseph			
Thibodeaux, St. John's			
Vermillionville, St. Luke's			
Waterproof, Grace			
West-Feliciana, St. Mary's			
Williamsport, St. Stephen's			
Miscellaneous			
43 Par.—5 contrib. to D. M.			
8 " " F. M.	48 25	20 00	5 00
" " F. C.			
TEXAS.			
Anderson, Redeemer			
Austin, Christ			
" Epiphany			
" St. David's			
Brazoria, St. John's			
Brenham, St. Peter's			
Brownsville, Advent			
Chapel Hill, St. Luke's			
Cold Springs, St. Paul's			
Columbus, St. John's			
Dallas, St. Matthew's			
Fort Belknap			
Galveston, Trinity			
Gonzales, Messiah			
Houston, Christ			
Huntsville, St. Stephen's			
Independence, Grace			
Jefferson	5 00		
Lavaca, Grace			
Liberty, All Saints'			
Lockhart, Emmanuel			
Marshall, Trinity	10 00		
Matagorda, Christ			
Nacogdoches, Christ			
Richmond, Calvary			
San Antonio, Trinity			
Seguin, Redeemer			
Washington, St. Paul's			
Miscellaneous			
28 Par.—5 contrib. to D. M.			
3 " " F. M.	15 00		
" " F. C.			

Arkansas.	Domestic.	Foreign.	Fr'dman.
Boonsboro'			
Camden			
Eldorado			
Fayetteville			
Fort Gibson			
Fort Smith, St. John's			
Helena	$27 40		
Old River Lake, Christ			
Lake Village			
Little Rock, Christ			
Pine Bluff			
Van Buren			
Washington			
Miscellaneous			
13 Par.—7 contrib. to D. M.			
1 " " F. M.	27 00		
" " F. C.			
Tennessee.			
Ashwood, St. John's			
Bolivar, St. James'			
Brownsville, Zion			
Central, Bluff, St. Paul's			
Chattanooga, St. Paul's			
Clarksville, Trinity			
Columbia, St. Peter's			
Edgefield, St. Stephen's			
Franklin, St. Paul's			
Greenville, St. James'			
Jackson, St. Luke's			
Knoxville, St. John's			
La Grange, Emmanuel			
Loudon, Grace			
Memphis, Calvary			
" Grace	21 35		
" St. Mary's			
Murfreesboro'			
Nashville, Advent			
" Christ			
" Holy Trinity			
Randolph, St. Paul's			
Ravenscroft Chapel			
Ripley, Emmanuel			
Summerville, St. Thomas'			
Tipton, Trinity			
Whitehall, Trinity			
Williamsport, St. Mark's			
Winchester, Trinity			
Miscellaneous			
29 Par.—6 contrib. to D. M.			
1 " " F. M.	21 35		
" " F. C.			
Diocese of Kentucky.			
Ashland			
Belmont, St. Paul's			
Bowling Green, Christ			
Cattlettsburgh, St. John's			
Columbus, Christ			
Covington, Trinity			
Cynthiana, Advent			
Danville, Trinity			
Elizabethtown, Christ			
Flemingsburgh, All Saint's			
Frankfort, Ascension	41 55		
Georgetown, Trinity	36 05		
Harrodsburgh, St. Philip's			
Henderson, St. Paul's			
Hickman, St. Paul's			
Hopkinsville, Grace			
Jefferson Co., St. Matthew's		120 30	
La Grange, University Chap.			
Lexington, Christ	226 00	110 00	
Louisville, Calvary			
" Christ	683 00		
" Grace			
" St. Andrew's			
" St. John's			
" St. Paul's		578 50	

Kentucky—*continued.*	Domestic.	Foreign.	Fr'dman.
Louisville, St. Mark's			
Maysville, Nativity	$16 00		
Mount Sterling, Ascension			
Newport, St. Paul's			
Owensboro', Trinity			
Paducah, Grace			
Paris, St. Peter's			
Pavee, St. James'			
Portland, St. Peter's			
Princeton, St. John's	12 00		
Shelbyville, St. James'			
Smithland, Calvary			
Versailles, St. John's	68 00		
Washington, Epiphany			
Miscellaneous			
39 Par.—7 contrib. to D. M.			
3 " " F. M.	1082 60	$808 80	
" " F. C.			
Diocese of Ohio.			
Akron, St. Paul's	29 00		$15 00
Ashtabula, St. Peter's	64 00	33 00	13 00
Bellefontaine, Grace			
Bellevue, St. Paul's		6 00	
Berea, St. Thomas'			
Berkshire, Grace			
Boardman, St. James'			
Canfield, St. Stephen's			
Centreville, St. David's			
Chillicothe, St. Paul's		20 00	40 00
Cincinnati, Advent			17 00
" Christ		80 00	85 00
" St. James'	35 00	24 00	
" St. John's		222 46	80 00
" St. Paul's	463 80		33 40
" Trinity			
Circleville, St. Philip's		20 42	
Cleveland, Grace	39 18		44 17
" St. John's		29 23	24 40
" St. Paul's	66 00	125 00	81 86
" Trinity	102 50		207 00
Clifton, Calvary		261 00	122 50
Clinton, Christ			
Columbia, St. Luke's			
Columbus, St. Paul's	125 53	10 21	16 35
" Trinity		152 25	61 91
Collamer, St. Paul's	5 00	2 25	3 78
Cross Creek, St. James'			
Cuyahoga Falls, St. John's	31 50	60 00	28 85
Dayton, Christ	40 00	50 00	17 00
" St. Paul's			
Defiance, Grace			
Delaware, St. Peter's		25 00	20 00
Dresden, Zion			25 00
East-Liverpool, St. Stephen's		5 00	
E. Plymouth, St. Matthew's			
East-Springfield, St. John's			
Elyria, St. Andrew's			10 00
Franklin, Christ	4 40		
Fremont, St. Paul's	8 35	36 50	
Gallipolis, St. Peter's	21 13		14 45
Gambier, Harcourt		430 66	421 69
Glendale, Christ		10 00	12 00
Gratton, St. Stephen's			
Granville, St. Luke's		3 00	
Greenville, St. Paul's			
Hamilton, St. Matthew's			
Hartsgrove, St. Paul's			
Hillsboro', St. Mary's			
Hudson, Christ			25 00
Huron, Christ			12 00
Ironton, Christ			
Jefferson, Trinity			
Kent, Christ	4 00	4 16	5 03
Kinman, Grace			
Lancaster, St. John's		24 00	
Lyme, Trinity	5 00		
Madison, St. Matthew's			
Mansfield, Grace		11 60	11 00
Marietta, St. Luke's		50 00	

OHIO—*continued.*	Domestic.	Foreign.	Fr'dman.
Marion, St. Paul's	$7 00		
Massillon, St. Timothy's	40 26	$116 95	$17 82
Maumee, St. Paul's	2 50	10 10	3 00
Medina, St. Paul's			
Milan, St. Luke's			
Mill Creek, St. Mark's			
Monroeville, Zion			10 55
Mount Vernon, St. Paul's	18 60	182 84	30 00
Napoleon, St. John's			
Newark, Trinity		25 00	15 00
New-Lisbon, Trinity		5 30	2 00
Newton Falls, St. Mark's			
Norwalk, St. Paul's	20 00	79 94	15 00
Oberlin, Christ	23 86	4 28	3 00
Painesville, St. James'	25 25		25 00
Penfield, Christ			
Peninsula, Bethel	11 00		8 65
Perry, St. Matthew's			
Piqua, St. James'		12 83	7 00
Pomeroy, Grace			38 90
Portsmouth, All Saints'	30 00	70 00	48 00
" Christ	70 78	5 00	5 00
Put-in-Bay, St. Paul's			
Ravenna, Grace	6 60	2 88	3 12
Rome, St. Peter's			
Salem, Our Saviour		2 00	3 00
Sandusky, Grace		24 80	50 00
Springfield, Christ		78 79	27 95
St. Clairsville, St. Thomas'			
Steubenville, St. Paul's		77 07	37 00
Strongsville, St. Philip's			
Tiffin, Trinity		41 37	9 15
Toledo, Trinity	68 00	23 00	
" St. John's			
Troy, Trinity			
Unionville, St. Michael's			
Urbana, Epiphany	8 57	23 00	10 25
Venice, Redeemer			
Wakeman, St. John's	5 00		
Walnut Hills, Advent			
Warren, Christ	62 27	18 60	45 13
Wellsville, Ascension			2 68
Windsor, Christ			
Wooster, St. James'			
Worthington, St. John's	5 75		15 20
Youngstown, St. John's	16 65		
Zanesville, St. James'		152 75	
Miscellaneous	60 00		49 56
Par.— contrib. to D. M.			
" " F M.	1535 68	2654 24	1929 40
" " F. C.			
DIOCESE OF INDIANA.			
Bristol, St. John's			
Cambridge, City, Trinity			
Cannelton, St. Luke's	15 00		
Centreville	3 00		
Connersville, Trinity			
Columbia City	12 85		
Crawfordsville, St. John's	10 00		
Delphi, St. Mary's			
Evansville, St. Paul's	103 95	1 25	50 00
Fort Wayne, Trinity		5 00	11 00
Geneva, Church of Holy Com.			12 83
Goshen, St. James'	6 50		2 85
Hillsboro', St. John's	3 00		
Indianapolis, Christ	25 00	15 00	
Jeffersonville, St. Paul's			1 50
Lafayette, St. John's	40 00		
La Porte, St. Paul's	8 00	7 50	16 00
Lawrenceburg, Trinity			
Ligonier	2 00		
Lima, St. Mark's	21 00		
Logansport, Trinity			
Madison, Christ	37 00	11 00	10 00
Michigan City, Trinity			4 50
Mishawaka	2 00		
New-Albany, St. Paul's			
New-Harmony, St. Stephen's			
Peru, St. James'			

INDIANA—*continued.*	Domestic.	Foreign.	Fr'dman.
Pittsburgh, St. Peter's			
Plymouth, St. Thomas'			
Princeton	$3 50		
Richmond, St. Paul's	35 36		
Saundersville, Trinity	15 16		
Shelbyville, Grace			
Sullivan, Grace			
Terre Haute, St. Stephen's		$7 50	$30 00
Valparaiso, Holy Communion			
" St. John's German	30 00	5 00	
Vanderburgh Co., Trinity			
Vincennes, St. James'	6 80		16 00
Worthington, St. Matthew's	5 50		3 00
Warsaw, St. Andrew's	12 73		
Miscellaneous			10 00
4 Par.—21 contrib. to D. M.			
7 " " F. M.	398 23	52 25	167 68
11 " " F. C.			
DIOCESE OF ILLINOIS.			
Albion, St. John's	1 90		1 50
Algonquin, St. John's		1 95	7 32
Alton, St. Paul's			
" Christ			16 00
Amboy, St. Thomas'			
Arcadia, Messiah			
Arcola, Christ			
Aurora, Trinity			5 00
Batavia, Calvary			
Beardstown, St. Andrew's			
Belvidere, Trinity		5 00	
Bement, Atonement	5 40		
Bloomington, St. Matthew's			
Brimfield, Zion			
Bunker Hill			
Cario, Redeemer	15 00	15 50	
Cambridge, St. Matthew's			
Carlinville, St. Paul's	9 70		3 00
Centralia, St. John's			
Chester, St. Mark's	5 00		
Chesterfield, St. Peter's	4 90		
Chicago, The Bishop's Ch.			
" Ascension			
" Atonement			
" Christ			10 00
" Grace	155 00		
" Holy Communion			
" Emmanuel Hall	10 00	10 00	20 00
" St. Ansgarius'			
" " City Miss.			
" St. James'	407 00		
" St. John's	105 00		
" St. Paul's	64 28	182 60	28 25
" St. Stephen's	455 00		
" Trinity	8 10		105 40
Collinsville, Christ			
Decatur, St. John's	17 75	15 20	5 00
Dixon, St. Luke's			
Dundee, St. James'			3 37
Elgin, Redeemer			
Edwardsville, St. Andrew's			
Erindale, Christ			
Farmington, Calvary		2 50	
Farm Ridge, St. Andrew's			
Freeport, Zion		17 86	11 25
Galena, Grace	9 30		10 00
Galesburg, Grace			
Geneseo, Trinity			
Geneva, St. Mark's			
Gillespie, St. John's			
Grand Detour, St. Peter's			
Jacksonville, Trinity	5 00	25 00	
Joliet, Christ	11 25	11 25	
Kankakee, St. John's	10 00		
Kewanee, St. Paul's	10 00		
Kickapoo, St. Luke's			
Knoxville, St. John's			
Lacon, St. John's			
La Salle, St. Mark's			
Lee Centre, St Paul's			

ILLINOIS—*continued.*	Domestic.	Foreign.	Fr'dman.
Limestone, Christ,			
Lockport, St. John's			
Lewistown, St. James'	$3 00	$8 00	$2 50
Manhattan, St. Paul's		10 00	
Marengo, Advent			
Matton, Trinity			
Mendon, Zion			
Metamora, Christ			
Moline, Grace			
Morris, St. Thomas'			
Mound City, St. Peter's			
Mount Sterling, Trinity			
Naperville, St. John's			4 00
Onargo, Trinity			
Oswego, St. John's		13 00	
Ottawa, Christ	13 00		
Pekin, St. Paul's	3 05		
Peoria, St. Paul's	25 00	35 00	20 00
Peru, St. Paul's			
Pittsfield, St. Stephen's			
Polo, Trinity			
Preemption, Grace			
Princeton, Redeemer			5 00
Providence, Zion			
Quincy, St. John's			
Rantour, St. Paul's	3 00		
Robin's Nest, Christ			15 19
Rockford, Emmanuel		19 40	
Rock Island, Trinity	5 00	12 00	8 00
Rushville, Christ			
Salem, St Thomas'	1 50		
Springfield, St. Paul's	63 75		
" St. Anne's	4 40		
St. Charles, St. Paul's			
Sycamore, St. Peter's			
Tiskilwa, St. Jude's			4 00
Todd's Point		4 00	
Tremont, Christ			
Tuscala, St. Mary's			
Utica, St. George's			
Vandalia, Grace			
Warren, St. Paul's			
Warsaw, St. James'			
Waukegan, Christ	26 66	8 00	11 50
Waverley, Grace		10 00	
Wilmington, Redeemer	13 50		
Winona			
Woodstock, St. John's			
Wyoming, St. Luke's			
Miscellaneous	23 45	35 00	21 60
108 Par.—30 contrib. to D. M.			
19 " " F. M.	1519 99	441 35	312 88
20 " " F. C.			
DIOCESE OF MICHIGAN.			
Adrian, Christ	15 00	13 00	9 00
Allegan, Good Shepherd			
Albion, St. James'	5 80	5 00	
Algonac			
Alpena	2 05	1 25	
Ann Arbor, St. Andrew's	100 56	60 64	47 68
Battle Creek, St. Thomas'			5 00
Bay City, Trinity			
Brighton, St. Luke's			
Brooklyn, All Saints'	41 00		3 00
Cambridge, St. Michael and All Angels	8 25		
Clifton, Grace			
Clinton, St. John's		1 10	
Coldwater, St. Mark's			10 25
Corunna, St. Paul's	4 00		
Cortland, St. Paul's			
Constantine, St. James'			
Detroit, Christ	270 79	164 74	67 23
" Mariners'		5 00	
" St. John's	404 87	389 22	102 60
" St. Matthew's			
" St. Paul's	97 40	77 70	60 75
" St. Peter's			
" Trinity			

MICHIGAN—*continued.*	Domestic.	Foreign.	Fr'dman.
Dexter, St. James'	$5 00	$3 00	
East-Saganaw, St. Paul's			$9 18
Edwardsburg, Trinity			
Fentonville, St. Jude's	10 00		
Flint, St. Paul's			
Grand Rapids, St. Mark's		23 38	67 22
Grosse Island, St. John's			
" Trinity			
Hastings, Emmanuel	5 50	3 00	3 00
Hamburgh, St. Stephen's			
Hillsdale, St. Peter's	4 30	5 00	3 60
Holly	1 00		
Homer, Christ			5 15
Howell, All Saints'			
Houghton, Trinity			
Hudson, Trinity	4 50		
Ionia, St. John's			
Jackson, St. Paul's			23 00
Jonesville, Grace			
Kalamazoo, St. Luke's	28 00		
" St. John's	17 78		7 00
Lansing, St. Paul's			
Lyons, Grace			
Manchester, Calvary			
Marine City, St. Mark's			
Marquette, St. Paul's	9 45		
" Christ			25 00
Marshall, Trinity	31 75		16 63
Monroe, Trinity			
Mount Clemens, Grace			
New-Baltimore, St. Luke's			
Niles, Trinity	26 50	17 05	
Ontonagon, Ascension			
Owosso, Christ	10 50	5 00	
Paw-Paw, St. Mark's			
Plainfield, Christ			
Pontiac, Zion			8 50
Port Huron, Grace			
" St. John's			
Rockland			
Saginaw, St. John's			
Saranac, Trinity			
St. Clair, Trinity			
St. John's, St. John's	21 00	5 00	
Tecumseh, St. Peter's			
Three Rivers, Trinity	12 00		
Trenton, St. Thomas'	10 00		7 10
Troy, St. John's			
Union City, Grace			
Wyandotte, St. Stephen's			
York, Grace			
Ypsilanti, St. Luke's	85 00		18 03
Miscellaneous	451 54	304 54	2 00
76 Par.—26 contrib. to D. M.			
16 " " F. M.	1683 54	1083 62	500 91
20 " " F. C.			
DIOCESE OF WISCONSIN.			
Alden, St. John's			
Appleton, Grace	11 50		6 35
Ashipun, St. Paul's			
Barraboo, St. Paul's			
Beaver Dam, St. Mark's			
Beloit, St. Paul's			
Berlin, Trinity	10 00		
Bloomfield, Holy Commun			
Butte des Morts, Christ	1 75		
Columbus, St. Paul's	2 90		
Dartford, Grace			
Delafield, St. John Chrysosto.			
Delavan, Christ			15 00
Elkhorn, St. John's	12 05		
Fond-du-Lac, St. Paul's	75 00		30 00
Fox Lake, Christ	11 50		
Geneva, Holy Communion	3 85		12 83
Green Bay, Christ	9 29	19 11	42 50
Green Lake, Christ			
Herman, German Mission			
Horicon, "			
Huntington	2 50		

WISCONSIN—*continued.*	Domestic.	Foreign.	Fr'dman.
Hudson			
Iowa Co., Calvary			
Janesville, Christ			
" Trinity	$25 00		
Jefferson, Holy Cross			
Juneau			
Kenosha, St. Matthew's			$20 00
Kingston, Trinity			
Lancaster	7 70		
La Crosse, Christ			8 00
Lisbon, St. Albon's			
Madison, Grace		$46 19	30 00
Manitowoc, St. James'			
Marquette, Trinity			
Menasha, St. Stephen's	4 75		
Middletown, Emmanuel			
Milwaukee, Atonement			
" Christ			
" Ch. of St. Paul's			139 93
" St. Jame's			41 13
" St. John's	18 53		
" St. Paul's	423 59	71 24	
" Trinity			
Mineral Point, Trinity	6 40		11 50
Nashotah, St. Sylvanus'	34 18		15 25
New-California, Christ			
Oakfield, Maysville Mission.			
Oconomowoc, Zion			
" Seminary			
Oneida Mission, Hobart	2 88	2 87	3 50
Oshkosh, Trinity	25 00	20 00	38 50
Ozaukee, Emmanuel			
Platteville	7 05		
Peshtigo	6 30		2 60
Plymouth, St. Paul's			
Portage, St. John's			6 00
Prairie du Chien, Trinity			3 50
Prescott, Calvary			
Racine, St. John's	17 00	17 00	22 35
" St. Luke's	41 04	39 15	16 73
Ripon, Grace	25 00		17 00
River Falls, Trinity			
Rosendale, St. Mark's			
Sheboygan, Grace	11 74		
" Falls, St. Peter's	5 75		
Stevens' Point, Intercession.	3 42		8 50
Superior, Redeemer	76 00		
Sussex, St. Alban's			
Two Rivers, St. Paul's			
Wagon Landing	6 00		
Watertown, St. Paul's			
Waukesha, St. Matthew's		9 75	10 00
Waupaca, St. Mark's	6 00		5 00
" Danish Mission	6 00		
Wausau, St. John's			
West-Bend			
Whitewater, St. Luke's			10 00
Miscellaneous	30 00		55 60
78 Par.—31 contrib. to D. M.			
16 " " F. M.	929 67	225 31	571 77
27 " " F. C.			
DIOCESE OF MINNESOTA.			
Austin, Christ	10 60		
Anoka, Trinity			
Basswood Grove, St. Mary's.	3 85		
Belle Creek	3 35		
Belle Plain, St. Simon's			
" St. Andrew's			
Bellewood			
Buffalo Lake, St. Paul's			
Chanhassan, St. John's			
Cannon Falls			
Carver			
Castle Rock	12 30		
Chatfield, St. Matthew's	1 75	2 50	
Clearwater, Grace			
Crow Wing, Holy Cross			
Douglas, St. Paul's			
Eden Prairie			

MINNESOTA—*continued.*	Domestic.	Foreign.	Fr'dman.
Excelsior, Trinity			
Faribault, Good Shepherd	$45 00		$28 20
Frontenac, St. Mary's			
Gull Lake, St. Columba			
Hamilton, St. John Baptist			
Hassen, St. John's			
Hastings, St. Luke's			4 00
Henderson, St. Jude's			
Lake City, St. Mark's	13 75		3 25
Lakeville			
Le Suer	9 00		
Little Falls	12 00		
Mankato, St. John's	2 55		
Minneapolis, Gethsemane	126 00	$15 00	23 29
" (North) St. Mark's.			
Minnetonka, St. John's			
Northfield, All Saints'			
Orono, Trinity			
Owatonna, St. Paul's	8 50		
Point Douglas, St. Paul's	4 70		
Red Wing, Christ	48 50	10 00	30 00
Red Wood, St. John's			
Rochester, Calvary	8 81		1 25
Rosemount			
Sauk Rapids, Grace			
Shakopee, St. Peter's	54 05		17 25
Stillwater, Ascension		5 00	5 00
St. Alban's, Trinity			
St. Anthony, Holy Trinity	17 70		5 00
" St. Charles'	1 25		
St. Cloud, St. John's	5 90		7 35
Stockton, Trinity	7 50		3 30
St. Paul's, Christ	67 00		30 00
" St. Paul's	70 00		40 00
St. Peter's, Holy Communion	3 15		5 50
Vermilion	5 98		
Wabashaw, Grace	14 00		10 00
Waterville, St. Andrew's			
Wilton, Calvary	3 50		
Winona, St. Paul's	20 00		
Miscellaneo us	157 50	100 00	2 80
57 Par.—26 contrib. to D. M			
4 " " F. M.	740 12	132 50	216 19
15 " " F. C.			
DIOCESE OF IOWA.			
Anomosa, St. Mark's			
Bellevue, St. Paul's			
Bloomfield, St. Stephen's			
Buffalo, St. John's			
Burlington, Christ			32 55
Cedar Falls, St. Mark's			
Cedar Rapids, Grace		10 00	11 00
Clinton, St. John's			
Council Bluffs, St. Paul's			8 50
Danville, Advent			
Davenport, Bishop's Church.		10 00	
" Chap. of Griswold College			20 00
" St. Luke's			
" Trinity			10 00
Desmoines, St. Paul's			13 15
De Witt, St. Peter's			
Dubuque, St. John's	17 65		33 00
Durant, St. Paul's			
Fairfield, St. Peter's	13 05		2 25
Fort Dodge. St. Mark's			
Fort Madison, Hope Church.	5 00	5 00	5 00
Goshen, Redeemer			
Independence, St. James'			
Iowa Centre, Gethsemane	1 10		
Iowa City, Trinity	8 40		5 50
" Ch. of House of Industry			3 00
Janesville		1 00	
Keokuk, St. John's			
Keosauqua, St. Luke's			
Lansing, St. Luke's			2 50
Lawrence, St. Luke's			
Lyons, Grace	13 00		8 00

Iowa—*continued.*	Domestic.	Foreign.	Fr'dman.
McGregor, St. John's			
Maquoketa, Holy Trinity			
Montrose, Grace			
Mt. Pleasant, St. Michael's	$5 60		
Muscatine, Trinity			$3 30
Nevada, Ascension	3 00		
New-Oregon		$6 50	
Oscaloosa, St. James'			
Ottumwa, St. Mary's	8 75		4 25
Sheffield	0 90		
Sioux City, St. Thomas'			
Tipton, Grace			
Washington, Trinity,			
Waterloo, St. Thomas'			
Waukon, St. Paul's			
Winterset, St. James'			
Worthington, St. George's			
Miscellaneous	1 00		
49 Par.—10 contrib. to D. M.			
5 " " F. M.	77 45	32 50	162 00
15 " " F. C.			
Diocese of Missouri.			
Boonville, Christ	00 85		
Bowling Green, St. Mark's			
Brunswick, St. Ann's			
Chillicothe, Grace			
Columbia, Calvary			
Fayette, St. Mary's			
Glasgow, St. Stephen's			
Hannibal, Trinity	7 00	7 00	
Jefferson, Grace		1 62	
Independence, Trinity			
Kansas City, St. Luke's			
Kirkwood, Grace	432 35	49 50	
Lagrange, Christ			
Lexington, Christ			
Littsville	4 00		
Liberty, Grace			
Normandy, Christ			
Louisiana, Calvary			
Macon City	12 30		
Palmyra, St. Paul's			
Prairieville, St. John's			
Savannah, St. John's			
Sharpsburgh, St. Jude's			
Shelbina, Emmanuel	8 50		
Springfield, Christ			
St. Charles, Trinity			
St. Joseph's, Christ			
" German Mission.			
St. Louis, Calvary			
" Christ	590 10	252 65	
" Grace			
" St. George's	427 20		
" St. John's	176 55	20 83	
" St. Paul's			
" Trinity			
St. Thomas, St. Thomas'			
Weston, St. John's			
Miscellaneous	10 50		
37 Par.—8 contrib. to D. M.			
5 " " F. M.	1670 35	331 60	
" " F. C.			
Diocese of Kansas.			
Atchison, Trinity			
Elwood, St. Mark's			
Fort Larned			
Fort Leavenworth			
Fort Riley			
Junction City, St. John's			
Lawrence, Trinity		5 00	
Leavenworth, St. Paul's			
Manhattan, St. Paul's			
Olathe, Emmanuel			
Prairie City, Christ			
Tecumseh, St. John's			
Topeka, Grace	20 00		12 00

Kansas—*continued.*	Domestic.	Foreign.	Fr'dman
Wabaunsee, Trinity			
Wyandotte, St. Paul's			
Miscellaneous			
15 Par.—1 contrib. to D. M.			
1 " " F. M	$20 00	$5 00	$12 00
1 " " F. C.			
Territory of Dekotah.			
Elk Point			
Vermillion			
Yancton			
3 Par.— contrib. to D. M.			
" " F. M.			
" " F. C.			
Territory of Nebraska.			
Arago			
Bellevue, St. James'			
Brownville	10 00		
Decatur, Incarnation	4 25		
Fort Calhoun			
Fremont	8 80		
Nebraska City, St. Mary's	50 85		
Memaha, St. John's	6 00		
Omaha City, Brownell Hall	17 10	9 95	1 70
" Trinity			
Platsmouth, St. Luke's	7 40		
Weeping Water			
Wyoming			
13 Par.—7 contrib. to D. M.			
1 " " F. M.	104 40	9 95	1 70
1 " " F. C.			
Territory of Colorado.			
Central City, St. Paul's			
Nevada, St. Paul's			
Black Hawk, St. Paul's			
Denver City, St. John's			
Idaho			
5 Par.— contrib. to D. M.			
" " F. M.			
" " F. C.			
Diocese of Nevada.			
Aurora, Trinity			
Carson City, St. Peter's	30 00		5 00
Dayton			
Gold Hill, St. John's			
Silver City			
Virginia, St. Paul's			
Washoe City			
7 Par.—1 contrib. to D. M.			
" " F. M.	30 00		5 00
1 " " F. C.			
Territory of Idaho.			
Boise City			
Idaho			
Placerville			
3 Par.— contrib. to D. M.			
" " F. M.			
" " F. C.			
Diocese of California.			
Auburn, Christ			
Benicia, St. Paul's			
Brooklyn, Advent			
Columbia			
Coloma, Emmanuel			
Folsom, Trinity			
Grass Valley, Emmanuel			
Marysville, St. John's			
Mokelumne Hill, St. Mark's			
Jackson, St. Ann's			
Los Angeles, St. Athanasius'	20 00		

CALIFORNIA—*continued.*	Domestic.	Foreign.	Fr'dman.
Napa, Christ			
Natoma, Christ			
Nevada, Trinity			
Oakland, St. John's	$21 43	$22 77	
Petaluma, St. John's			
Placerville, St. Mary's			
Redwood, St. Peter's	19 76		
Sacramento, Grace	100 00		
San Francisco, Advent		7 75	
" Grace	42 42	42 42	
" St. John's			
" Trinity			
San Andreas, St. Andrew's			
San Jose, Trinity			
Santa Cruz, Calvary	25 00		
San Mateo	9 00		
Stockton, St. John's			
Sonora, St. Jame's			
Volcano, St. George's			
Miscellaneous			10 00
32 Par.— contrib. to D. M.			
" " F. M.	237 61	72 94	10 00
" " F. C.			
STATE OF OREGON.			
Astoria, Grace	17 00		
Butterville, Incarnation			
Champoeg, Grace			
Eugene City, St. Mary's	5 00		52 60

OREGON—*continued.*	Domestic.	Foreign.	Fr'dman.
Jacksonville			
Milwaukee, St. John's			
Oregon City, St. Paul's	$20 00		
Oswego			
Portland, St. Stephen's	143 29	$32 65	
" Trinity		13 50	
Roseburgh, St. George's			
Ruby City			
Salem, St. Paul's	5 10		
Miscellaneous			
Par.— contrib. to D. M.			
" " F. M.	190 29	46 15	52 60
" " F. C.			
TERRITORY OF WASHINGTON.			
Astoria			
Cathlamet			
Fort Vancouver, St. Luke's	66 00		
Olympia, St. John's	17 00		
Port Townsend	15 95		
Walla-Walla	11 25		
Washington, Christ			
Par.— contrib. to D. M.			
" " F. M.	110 20		
" " F. C.			
	3940 57	4556 57	272 05
Miscellaneous			
Legacies	4259 78	3768 29	

I.

ACT OF INCORPORATION.

An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. Passed May 13, 1846, *by a two-third vote.*

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Sec. 1. All such persons as now are, or may hereafter become, members of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church, in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

Sec. 2. The net income of said Society, arising from their real estate, shall not exceed the sum of two thousand dollars annually; nor shall the said Society hold any real estate, excepting what may be requisite for a site and buildings necessary for the transaction of its business.

Sec. 3. The said Society shall, in its usual annual printed report, state the amount of its real and personal estate, and the income arising therefrom; a copy of which report shall be deposited in the State Library.

Sec. 4. This Corporation shall possess the general powers, and be subject to the provisions contained in title third of chapter eighteen of the first part of the Revised Statues, so far as the same are applicable and have not been repealed.

Sec. 5. This act will take effect immediately, and the Legislature may at any time alter, modify, or repeal the same.

State of New York, Secretary's office:

I have compared the preceding with an original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of such original.

Arch'd Campbell, *Dep. Sec. of State.*

Albany, *May* 27, 1846.

II.

CONSTITUTION

Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, as established in 1820, *and amended in* 1823, 1829, 1832, 1835, 1838, 1856, 1862, *and* 1865.

ARTICLE I.

This institution shall be denominated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

ARTICLE II.

This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III.

At every Triennial Meeting of the General Convention, which is the constituted representative body of the whole Protestant Episcopal Church in these United States, there shall be appointed, by a concurrent vote, on nomination by a joint Committee of the two Houses, a Board of clerical and lay members, four in number, from each diocese in union with the General Convention; of which number each diocese shall have at least one clerical and one lay member, who, together with the Bishops of this Church, and such persons as became patrons to this Society before the meeting of the General Convention in the year 1829, shall be called the "Board of Missions of the Protestant Episcopal Church in the United States of America." The said Committee of Nominations shall consist of three Bishops, to be elected by ballot in the House of Bishops, and three presbyters and three laymen to be elected by ballot in the House of Clerical and Lay Deputies.

ARTICLE IV.

To the Board of Missions shall be intrusted the supervision of the General Missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their number which may occur, and also to enact all By-Laws which they may deem

necessary for their own government, and the government of their Committees; provided always, that, in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, and, with the consent of the Bishop, shall select the stations.

ARTICLE V.

There may be appointed during the will of the Board of Missions, a commission to be called "The Protestant Episcopal Freedmen's Commission," to whom shall be committed the religious and other instruction of the freedmen; said Commission to meet quarterly; a majority to be a quorum, with authority to appoint a Secretary and General Agent and Treasurer, and to constitute as its general representative, with full power to act for it during its recesses, an Executive Committee, composed of such a number of its members as it may prescribe, not to exceed eight; the members of said Executive Committee to be *ex-officio* members of the Board of Missions; and said Commission to be governed in its actions by the principles laid down in the article of the Constitution of this Society concerning the appointment of missionaries.

ARTICLE VI.

The Presiding Bishop of the Church shall be the President of the Board, and in his absence, the senior Bishop present shall preside; in the absence of all the Bishops, the Board shall elect a President *pro tempore.*

ARTICLE VII.

The Board of Missions shall hold its first meeting at the call of the Presiding Bishop, and meet annually thereafter, at such time and place as may have been appointed at the previous annual meeting; and also, on the second day of the meeting of the General Convention, at the place of its meeting. They shall publish an annual report of their proceedings for the information of the Society, and present a triennial report to each stated General Convention.

At all meetings of the Board ten members shall form a quorum. Special meetings of the Board may be called, as shall be provided in their own By-Laws.

ARTICLE VIII.

The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the

Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions; and eight other persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Foreign Missions; all of whom shall be *ex-officio* members of the Board of Missions. The Board of Missions shall determine the location of the Committees respectively. Any Bishop or Bishops present at the place of meeting shall have a right, *ex-officio*, to attend, as members of the same, the meetings of the Committees. Vacancies occuring in either of the Committees, during the recess of the Board, may be filled by the Committees, respectively, subject to the approval of the Board at its next meeting.

ARTICLE IX.

To the Committees of the Board thus constituted shall be referred in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions, at every meeting of the Board.

ARTICLE X.

The Board of Missions shall appoint for each Committee a Secretary and General Agent, with a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their approval. Each Committee shall appoint a Treasurer, and the Board shall designate which of the Treasurers so appointed shall be authorized to receive all moneys not specifically appropriated, which money shall be at the disposal of the Board. The Secretaries and Treasurers shall be *ex-officio* members of their respective Committees, and of the Board. Local and subordinate agents and officers, may, when necessary, be appointed by each Committee.

ARTICLE XI.

For the guidance of the Committees, it is declared that the Missionary field is always to be regarded as one—THE WORLD—the terms Domestic and Foreign being understood as terms of locality adopted for convenience. *Domestic* Missions are those which are established *within*,

and *Foreign* Missions are those which are established *without*, the territory of the United States.

ARTICLE XII.

No clergyman shall be appointed a Missionary by the Board or by either of the Committees, until after conference with the ecclesiastical authority of the Diocese or Missionary District to which he belongs, nor shall any missionary be sent to officiate in any Diocese or Missionary District without the consent of the ecclesiastical authority of the same, except when regularly called by an organized parish, in accordance with the canons, both diocesan and general, and no person shall be appointed a missionary who is not at the time a minister of the Protestant Episcopal Church, of regular standing.

ARTICLE XIII.

Associations designed to act in connection with the Board, in the great missionary work committed to the Church, may become auxiliary; and all contributions specially appropriated for such purpose by such associations, or by any individuals, shall be received and paid in accordance with the expressed wish of the donors.

ARTICLE XIV.

The Board of Missions, provided for in the third article of this Constitution, shall, in all cases, be continued in office until a new Board is elected.

ARTICLE XV.

It is recommended to every member of the Society, to pray to Almighty God for His blessing upon its designs, under the full conviction that unless He directs us in all our doings with His most gracious favor, and furthers us with His continual help, we cannot reasonable hope to procure suitable persons to act as missionaries, or expect that their endeavors will be successful.

III.

BY-LAWS OF THE BOARD OF MISSIONS.

ARTICLE I.

The several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.

ARTICLE II.

The Board of Missions, at each of its Annual Meetings, shall appoint a Secretary, who shall continue in his office until another is appointed in his place, and whose travelling expenses shall be paid.

ARTICLE III.

The Treasurers of the Committees for Domestic and Foreign Missions, and of the Protestant Episcopal Freedmen's Commission, respectively, shall keep an account with each Missionary and stipendiary of their respective Departments. They shall deposit in some bank in the city of New York, all moneys received by them respectively for missionary or educational purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such bank shall be kept in the name of the Committee for Domestic or Foreign Missions, or of the Freedmen's Commission, as the case may be. The said moneys, so deposited, shall be drawn out of such bank for missionary or educational purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the said Committees and the Freedmen's Commission respectively. The Treasurer shall pay no moneys except by order of their respective Committees. They shall present their accounts, duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

ARTICLE IV.

Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at the same meet-

ing of the Committee at which they are announced; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

Vacancies in the Freedmen's Commission and in the Executive Committee thereof shall be filled by that Commission.

ARTICLE V.

Five members shall constitute a quorum of each of the two Missionary Committees respectively.

ARTICLE VI.

Together with each Annual Report required by the Seventh Article of the original Constitution, now adopted as a by-law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, of the two Missionary Committees, and of the Freedmen's Commission. Of this report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

ARTICLE VII.

There shall be an Annual and Triennial sermon, before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the sessions of the Board; and that Committee whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

ARTICLE VIII.

At the Annual Meetings of the Board of Missions, on the first day of the session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his absence, of the senior Bishop present; and if there be no Bishop present, than the senior Presbyter present, being a member of the Board of Missions; and shall be preceded by morning prayer, at which the officiating minister shall be appointed by the said presiding or senior Bishop, or senior Presbyter presiding. The collection at offertory at such Communion shall be

divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular Mission in either, in which case the appropriation shall be made accordingly.

ARTICLE IX.

On the second evening of the session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be present, then of the senior Presbyter present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

ARTICLE X.

The Protestant Episcopal Freedmen's Commission shall make an annual report to the Board of Missions.

ARTICLE XI.

On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

ARTICLE XII.

Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding Bishop, or any two Bishops, reasonable notice thereof being given through the Post-office, and the specific object of such meeting inserted in the notice.

ARTICLE XIII.

If, from the existence of war, disease, or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

ARTICLE XIV.

At all meetings of the Board, the missionaries of the Board in active service who may be present, both of the Domestic and Foreign Committees, shall be admitted to an honorary seat in the Board, with a right to participate in the deliberations, but without the right to vote.

ARTICLE XV.

The rules of order, customary in similar bodies, are adopted and shall be observed in this Society, its Board of Missions, and Committees.

ARTICLE XVI.

All other than the foregoing By-Laws, heretofore in force, are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society; but, with the exception of the first, they may be rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present; the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-Law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the Report of a Special Committee, recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

IV.

BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

1866–1869.

Rt. Rev. J. H. Hopkins, D.D., LL.D.
" B. B. Smith, D.D.
" C. P. McIlvaine, D.D., D.C.L.
" J. Kemper, D.D., LL.D.
" S. A. McCoskry, D.D., D.C.L.
" W. R. Whittingham, D.D.
" S. Elliot, Jr., D.D.
" A. Lee, D.D.
" J. Johns, D.D.
" M. Eastburn, D.D.
" C. Chase, D.D.
" C. S. Hawks, D.D.
" H. Southgate, D.D.
" George Upfold, D.D., LL.D.
" W. M. Green, D.D.
" John Payne, D.D.
" F. H. Rutledge, D.D.
" J. Williams, D.D.
" H. J. Whitehouse, D.D.
" T. F. Davis, D.D.
" T. Atkinson, D.D.

Rt. Rev. W. I. Kip, D.D.
" T. F. Scott, D.D.
" H. W. Lee, D.D.
" H. Potter, D.D., LL.D., D.C.L.
" T. M. Clark, D.D.
" W. H. Odenheimer, D.D.
" G. T. Bedell, D.D.
" Alexander Gregg, D.D.
" H. B. Whipple, D.D.
" H. C. Lay, D.D.
" J. C. Talbot, D.D.
" W. B. Stevens, D.D.
" T. H. Vail, D.D.
" A. C. Coxe, D.D.
" C. T. Quintard, D.D.
" R. H. Clarkson, D.D.
Rev. G. M. Randall, D.D.
" C. M. Williams, D.D.
" J. P. B. Wilmer, D.D., Bp. Elect.
" George D. Cummins, D.D. "
" W. E. Armitage, D.D. "

LIFE MEMBERS.

The Rev. T. G. Allen.
" A. L. Baury.
" R. B. Croes.
" T. Edson, D.D.
" R. S. Mason, D.D.
" W. C. Mead, D.D.
" R. U. Morgan, D.D.
" S. Nichols.

The Rev. J. J. Robertson, D.D.
" J. Rodney.
" P. Van Pelt, D.D.
" J. R. Walker.
J. C. Herbert, Esq.
A. C. Magruder, Esq.
C. Morris, M.D.

MEMBERS FOR THREE YEARS.

State.	Clergy.	Laity.
Alabama,	Rev. John M. Mitchell,	C. T. Pollard.
California,	Rev. W. H. Hill,	Edward Stanly.
Connecticut,	Rev. J. L. Clark, D.D.,	W. T. Lee.
	Rev. R. A. Hallam, D.D.,	John C. Hollister.
	Rev. W. H. Lewis, D.D.,	S. H. Huntington.
	Rev. G. H. Clarke, D.D.,	John Ferguson.
	Rev. S. D. Denison, D.D.,	
Delaware,	Rev. John Clemson, D.D.,	S. M. Curtis.
Florida,	Rev. J. J. Scott, D.D.,	John Beard.
Georgia,	Rev. M. H. Henderson, D.D.,	L. N. Whittle.
Illinois,	Rev. Clinton Locke,	L. B. Otis.
	Rev. G. D. Cummins, D.D.,	E. H. Sheldon.
	Rev. H. N. Bishop, D.D.,	George P. Lee.
	Rev. W. H. Roberts,	
Indiana,	Rev. J. P. T. Ingraham,	Ballard Smith.
	Rev. James Runcie,	
Iowa,	Rev. E. W. Peet, D.D.,	George Green.
Kansas,	Rev. R. W. Oliver,	Alfred G. Otis.
Kentucky,	Rev. James Craik, D.D.,	A. H. Churchill.
	Rev. F. M. Whittle,	
Louisiana,	Rev. C. Goodrich, D.D.,	J. B. Lobdell.
Maine,	Rev. A. Burgess,	James Bridge.
	Rev. Asa Dalton,	
Maryland,	Rev. M. Mahan, D.D.,	E. F. Chambers.
	Rev. N. H. Schenck, D.D.,	William Woodward.
	Rev. J. H. Hobart, D.D.,	D. H. Evans.
	Rev. Julius E. Grammer,	
	Rev. C. K. Nelson, D.D.,	
Massachusetts,	Rev. F. Wharton, LL.D.,	Amos Lawrence.
	Rev. George S. Converse,	R. C. Winthrop.
	Rev. F. D. Huntington, D.D.,	G. C. Shattuck.
	Rev. W. R. Nicholson, D.D.,	
	Rev. J. S. C. Greene,	
	Rev. W. R. Babcock,	
Michigan,	Rev. D. T. Grinnell, D.D.,	H. P. Baldwin.
	Rev. W. E. Armitage,	C. C. Trowbridge.
	Rev. B. H. Paddock,	
Minnesota,	Rev. S. Y. McMasters, D.D.,	E. F. Wilder.
	Rev. A. B. Paterson, D.D.,	D. A. Robertson.
	Rev. D. B. Knickerbacker,	
Mississippi,	Rev. W. C. Crane, D.D.,	J. D. Shields.
Missouri,	Rev. M. Schuyler, D.D.,	J. P. Doan.
	Rev. E. F. Berkley, D.D.,	
	Rev. W. G. Spencer,	
New Jersey,	Rev. R. M. Abercrombie, D.D.,	J. C. Garthwaite.

State.	Clergy.	Laity.
New Jersey,	Rev. A. Stubbs, D.D.,	S. K. Wilson.
	Rev. J. S. B. Hodges,	
	Rev. J. B. Smith, D.D.,	
	Rev. J. C. Eccleston.	
New Hampshire,	Rev. J. H. Eames, D.D.,	Simeon Ide.
New York,	Rev. B. I. Haight, D.D.,	Murray Hoffman.
	Rev. A. N. Littlejohn, D.D.,	J. H. Swift.
	Rev. W. F. Morgan, D.D.,	Stephen Cambreleng.
	Rev. W. A. Muhlenberg, D.D.,	W. C. Sheldon.
	Rev. A. H. Vinton, D.D.,	G. D. Morgan.
	Rev. F. Vinton, D.D.,	J. H. Van Antwerp.
	Rev. Samuel Buel, D.D.,	
	Rev. H. C. Potter, D.D.,	
	Rev. A. T. Twing, D.D.,	
North Carolina,	Rev. R. S. Mason, D.D.,	Kemp P. Battle.
	Rev. W. Hodges, D.D.,	R. H. Smith.
	Rev. J. B. Cheshire, D.D.,	
Ohio,	Rev. E. Burr, D.D.,	J. W. Andrews.
	Rev. A. M. Morrison,	Kent Jarvis.
	Rev. F. Gardiner,	
	Rev. C. A. L. Richards,	
	Rev. John Ufford,	
	Rev. Louis Burton, D.D.	
Pennsylvania,	Rev. M. A. D. W. Howe, D.D.,	Herman Cope.
	Rev. George Leeds, D.D.,	William Welsh.
	Rev. R. Newton, D.D.,	T. H. Powers.
	Rev. K. Goddard, D.D.,	John Bohlen.
	Rev. W. Rudder, D.D.,	G. M. Wharton.
	Rev. W. Suddards, D.D.,	J. N. Conyngham.
	Rev. B. W. Morris,	G. L. Harrison.
	Rev. B. Watson, D.D.	
	Rev. A. B. Atkins,	
	Rev. C. M. Butler, D.D.,	
The New Diocese,	Rev. C. E. Swope,	F. R. Brunot.
	Rev. J. F. Spaulding,	T. M. Howe.
Rhode Island,	Rev. R. B. Duane,	R. H. Ives.
	Rev. H. Waterman, D.D.,	Rouse Babcock.
	Rev. John P. Hubbard,	
South Carolina,	Rev. C. Hanckel, D.D.,	G. C. Memminger.
	Rev. C. P. Gadsden, D.D.,	Charles Sinkler.
	Rev. J. H. Elliot, D.D.,	
Tennessee	Rev. D. Pise, D.D.,	F. B. Fogg.
	Rev. W. Humes,	
	Rev. W. C. Gray,	G. R. Fairbanks.
Texas,	Rev. C. Gillette, D.D.,	C. B. Nicholls.
Vermont,	Rev. D. H. Buel,	Victor Atwood.

State.	Clergy.	Laity.
Virginia,	Rev. C. W. Andrews, D.D.,	P. Williams.
	Rev. G. H. Norton,	W. H. McFarlane.
	Rev. C. Minnegerode, D.D.,	
	Rev. J. Peterkin, D.D.,	
Western New York,	Rev. T. C. Pitkin, D.D.,	Washington Hunt.
	Rev. M. Gallagher,	G. R. Clark.
	Rev. W. A. Matson, D.D.,	
	Rev. W. T. Gibson, D.D.,	
Wisconsin,	Rev. D. Keene, D.D.,	J. B. Doe.
	Rev. W. B. Ashley, D.D.,	
	Rev. L. A. Kemper,	
	Rev. A. D. Cole, D.D.	

V.

MISSIONARY COMMITTEES.

COMMITTEE FOR DOMESTIC MISSIONS.

Office, 17 Bible House, Astor Place, N. Y.

Rt. Rev. Horatio Potter, D.D., LL.D., D.C.L., Chairman.

The Rev. P. S. Chauncey, D.D.	Stephen Cambreleng, Esq.
" A. N. Littlejohn, D.D.	Cyrus Curtiss, Esq.
" H. E. Montgomery, D.D.	G. N. Titus, Esq.
" Morgan Dix, D.D.	J. D. Wolf, Esq.

SECRETARY AND GENERAL AGENT.

The Rev. A. T. Twing, D.D.

TREASURER.

N. F. Palmer, Esq., 29 Wall Street.

COMMITTEE FOR FOREIGN MISSIONS.

Office, 19 Bible House, Astor Place, N. Y.

Rt. Rev. HORATIO POTTER, D.D., LL.D., D.C.L., Chairman.

The Rev. John Cotton Smith, D.D.	Stewart Brown, Esq.
" A. H. Vinton, D.D.	Lemuel Coffin, Esq.
" M. A. De Wolfe Howe, D.D.	Lewis Curtis, Esq.
" H. Dyer, D.D.	Frederick S. Winston, Esq.

SECRETARY AND GENERAL AGENT,

Rev. H. H. MORRELL.

LOCAL SECRETARY,

Rev. S. D. DENISON.

TREASURER,

JAMES S. ASPINWALL, Esq., 86 William Street.

Executive Committee of Freedman's Commission.

Office, 10 Bible House, Astor Place, N. Y.

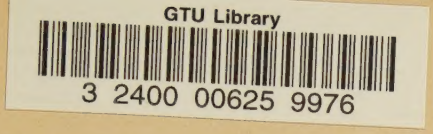
Rev. B. I. Haight, D.D.	Hamilton Fish, Esq.
" A. H. Vinton, D.D.	F. S. Winston, Esq.
" A. N. Littlejohn, D.D.	G. D. Morgan, Esq.
" Francis Wharton, LL.D.	John Welsh, Esq.

Rev. FRANCIS WHARTON, LL.D., Corresponding Secretary, Brookline, Mass.

STEWART BROWN, Esq., Treasurer, 78 South Street, New York.

Rev. J. BRINTON SMITH, D.D., General Agent, No. 10 Bible House, Astor Place.

*** The next meeting of the Board of Missions will be held in the city of New York, in October next, on such day as may hereafter be designated by the Missionary Committees.



GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.